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THROUGH FAILURE TO SUCCESS

By

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"Thought-Control in Everyday Life"

"Mastering Your Own Mind," etc.



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**THROUGH FAILURE
TO SUCCESS**

PREFACE

IN THIS book success and failure are not regarded as if shut up in mutually exclusive compartments, the one worthy of study, the other unworthy, but as things closely related, even linked in most careers, until the moment comes when there is a break-away and success stands forth victorious. In consequence of this relation, both success and failure are subjected to an equal and thorough examination in the endeavour to make clear where they tend to approach each other, and where they tend to diverge from each other. The view is also taken that there are degrees in success, as in other things, and that some degree of success is within the reach of every normal man or woman if he or she will take the trouble to work for it. And since work involves energy, great stress is laid on the physical basis of success, the sources of human energy, the part played by fear as a retarder of human energy, and the importance of self-knowledge.

In the older type of book on success, a large number of examples was given of men who had

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succeeded in life. This book, in comparison, gives few examples. It attempts to lay bare the principles involved in the successful career.

An unusual feature of the book, and one which the writer regards as valuable, is the inclusion of the lives of two famous men, so designed as to make clear much of the instruction given in the various sections of the book. A careful study of these two lives, supplemented by further reading in autobiography and biography, should convince young people (who are apt to think that their own troubles and difficulties are quite different from those of other people) that what they regard as exceptional or peculiar to themselves is the common experience of many of the brilliant men and women who have gone before them.

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WHEN I WAS A CHILD

I early discovered the value of asking questions as a means to acquiring knowledge. The method had its disadvantages. The persons from whom I sought information were frequently unable to supply it, and not infrequently were annoyed by my persistence. Later on I made a most important discovery. I found that the best person to question was myself. This self-questioning made a call on all my stock of knowledge, and, incidentally, taught me how to think. It revealed to me how things are related, the one to the other; how one question leads to another, perhaps to a whole series, with the result that only when all are examined in turn is it possible to find an answer to the question with which one set out.

Perhaps you are wondering what this bit of autobiography has to do with failure and success. Let me explain. I had often thought I should like to write a book such as this, but when the time came and I was free to work on it, I found myself without

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a plan. How to find one on which to build a soundly constructed book was now my problem. To solve it, I went back to the methods of my childhood and began asking questions. I am going to put them down, with the reflections they aroused in my mind, just as they came to me, and here let me say that in asking myself questions, I imaged an invisible audience listening to me and cooperating with me in answering the questions.

To start, then: What do we mean by the words "Failure" and "Success"? If we can answer this query we shall perhaps have some idea of what is meant when people tell us Mr. A is a failure and Mr. B a success. We shall then want to know if it is possible to lay down rules for the avoidance of failure, and other rules for the attainment of success. But a little consideration soon shows us that, assuming we have satisfied ourselves as to the meaning of the words failure and success, other questions face us before we can inquire into rules. For instance—How account for the inequalities of intellectual development in children brought up under similar conditions—in a boarding-school, for example—where each child has the same tuition, the same environment, the same care and attention, the same food? Some of these children seem to shoot ahead and are called "clever," and others seem to

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make little progress and are called "dull" or "stupid." Or again—How account for children who are brought up in poverty, among people who have little or no interest in education, and yet give satisfaction to their teachers; while others, with all the advantages of an intellectual environment, fill their teachers with despair?

These considerations force us to ask: Are certain children, by their inborn capacity, specially favoured in acquiring knowledge? We begin to think so, for we find ourselves asking another question bearing on this inborn capacity. How account for the tastes of children—their bent, as it is termed—from the earliest years? Why does one child show a marked preference for music (singing or playing), another for acting, another for bartering; others for making things or early showing the power to command and influence their fellows? Sometimes we will hear a child say, "When I'm a man I'm going to be an artist." Another child is going to be an engineer; others a priest, a policeman, a store-keeper. Very often these childish predictions mean nothing; they are merely the child's reaction to something he considers admirable in an adult. Thus, by way of illustration, a certain royal personage in England, when a child, solemnly de-

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clared, at the close of a journey by rail, his intention to become an engine-driver when he became a man.

Our questions in regard to children have led us to another problem—that of ambition. We have seen that ambition begins to show itself very early in life, in some rare types clearly defined, in other cases with no bearing at all on the child's subsequent career. Why are some people ambitious while others are content to stay where they are planted, so to speak? Some inquirers into the problem are inclined to attribute ambition to our educational methods. We are expected to do well in examinations; there are rewards for those who come up to the standards required of them. If examinations are the spur, or the match that fires ambition, we should naturally expect those who do well in them to take prominent positions in life. But we do not find this so, in many cases, and when we probe into the reason we find ourselves face to face with heredity. Besides inborn capacity we learn that we inherit something else. We are born with certain instincts and impulses, some of which are latent in youth but tend to manifest themselves in later life. These latent ancestral tendencies may make all the difference; they may make a youth go to pieces in the conflict with adult life. In face of these facts we are compelled to conclude that examinations cannot be

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accepted as a reliable guide to a youth's future success. And bound up with heredity and inborn tendencies there is the bearing of marriage to be taken into account in regard to a young man's career. How will he react to it? The response will determine, to a great extent, his chances in the fight for success.

Let us turn now to another aspect of our inquiry. When we look closely into the lives of successful men we soon realise that there are degrees in success. Phrases common in everyday life seem to bear this out. We speak of a partial success, a moderate success, a great success, and, in the case of merchant princes, financiers, and some others, a colossal success. We find too that many men have deliberately prepared for success by following certain methods or a definite plan whereby they hoped to win. In the course of our inquiry we shall also find a great difference in the way some people are affected by failure in their struggle towards success. Some aspirants early meet with failure and fall back in the fight through disappointment, depression, discouragement, and other emotional conditions. Others, by virtue of their inborn energy, refuse to accept defeat; they persevere through all difficulties until success crowns their efforts.

In our study of success we shall find it impossible

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to doubt that certain things make success difficult of attainment while others act as aids to success. A close study of these deterrents and aids seems to make it fairly clear that in seeking to attain, certain methods are wrong and bound to end in failure, and other methods are right, and, accident apart, are bound to end in success.

We now come to the greatest question of all, one which countless men and women are asking—Is success possible for all? The best way to deal with it, I fancy, is to ask all who press for an answer to accompany us in our inquiry and then they will be able to answer it for themselves.

* It is time now to consider what we have gained from our questions. Have they given us the plan we set out to find? I think they have. It seems to me our inquiry must proceed on the following lines. First, we shall have to inquire into the sources of human energy, inherited tendencies to action, and inborn aptitudes and capacity. Secondly, we shall have to make an examination of failure; what it means, what it involves, whether it may be regarded as a discipline, and whether it can teach us anything of value. Thirdly, we shall have to deal with success in a similar way. We shall have to understand what success means, the things that make it difficult, the things that act as an aid, and

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also the requisites for success. In short, our endeavour must be to try to discover something practical that we can apply to our own lives. That, I fancy, is all we need to concern ourselves with at the moment. It may be that, by the time we reach the end of the third stage of our inquiry, further light will come to us.

PART ONE

*THE SOURCES
OF HUMAN ENERGY*

I see my way as birds their trackless way—
I shall arrive! what time, what circuit first,
I ask not: but unless God send His hail
Or blinding fireballs, sleet, or stifling snow,
In some time—His good time—I shall arrive;
He guides me and the bird. In His good time!

“Paracelsus,” Robert Browning.

I

§ 1. THE ENERGIES OF MEN

JUST PRIOR TO BEGINNING this section the subject of energy was brought vividly home to me. I felt without a sparkle of it, and to write one needs a good deal of energy. I took up a newspaper and began to glance through its pages. Suddenly an item in a gossip column warmed up my brain. I tossed the paper to one side. Energy had come. Now, where had it come from? The newspaper? No, not in any real sense. The newspaper had merely acted as a stimulus. Human energy always comes from within ourselves. We are our own power house. The food we eat, the liquids we drink, and the air we breathe are the fuel. Though we may not be aware of it, human energy is subject to ceaseless stimulation. Hence ceaseless movement is characteristic of the human organism. Some part of it is always active, even during sleep.

My study of human energy convinces me that the best approach is to watch a baby or, better still, to be responsible for the care of one, for an hour, say. It is a pathetic sight to see a strong man

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undergo this ordeal (for ordeal it is) where the child is a healthy normal specimen. A friend of mine, with some experience of this ordeal, told me that a volcano at full ramp was a slow-motion picture compared to a healthy baby. It illustrates the dictum that man was not made to sit still; his conative nature is constantly spurring him on to do something—to be up and doing.

I have used the expression “conative nature.” Let me explain. Conation may be roughly defined as the life force which is constantly spurring the human organism to some mode of action. Another name for it, now coming into prominence, is the Hormic urge, from the Greek word *Hormé*, meaning the struggle or effort to reach a thing. Eagerness and passionate impulse—the “I must have it” quality—are involved in this striving. Let us consider it for a moment.

§ 2. HORMIC ACTIVITY

Hormic activity, in its earliest stage, manifests itself as a blind striving—a mere impulse, craving, or uneasy sense of want. Later on, as a child develops, this striving becomes purposive; the child begins to know what it wants and strives to get it.

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Nevertheless the blind aspect of the Hormic urge must not be lost sight of, for it continues to play an important though hidden part in adult life. It is the driving force that keeps pushing us forward to some form of action, causing unrest where we cannot see any aim or clearly defined goal ahead.

Hormic activity is the basis of the resolve to aspire and succeed. When it is strong there is the ambition to do something in order that one may be a person of power or influence in the eyes of the world. To the man in whom the Hormic urge is very strong, it is not the attaining and winning that are important. It is the aspiring and striving—"the love of the game"—that rank highest.

Although the Hormic urge is seen at its strongest in the genius working at white heat—the Balzacs of the world—it is also found in great strength in men of inferior talent, who, in the strength of this urge and by applying themselves diligently and untiringly to their work, rise to positions of great influence. But it must not be forgotten that this vital force, as seen in the genius, is a native endowment, and no ordinary toil can compete with it.

The Hormic urge, in its intellectualized form, does not always manifest itself early in life. Thus, we are told, there was no sign of genius in the early

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life of Professor Einstein. His parents were troubled because he was slow in learning to talk, and at school he was shy and solitary. Marconi, on the other hand, showed promise early. While still a boy he began to take a keen interest in chemistry.

In its intellectualized form the Hormic urge is behind the "mood" for work; it is also responsible for what is termed the uprush of genius. Here is an example of it recorded in his diary by the poet Longfellow. Note the parts I have italicized. They throw light on the leading characteristics of Hormic activity: "I sat by my fire smoking when *suddenly* it came into my mind to write the 'Ballad of Schooner Hesperus,' which accordingly I did. Then I went to bed but *could not sleep*. New thoughts were running in my mind, and I got up to add them to the ballad. I felt pleased with the ballad. *It hardly cost me an effort*. It did not come into my mind by lines, but by stanzas."

George Eliot, the novelist, declared that in all she considered her best writing there was a "*not herself*" which *took possession of her*, and that at such times she felt her own personality to be *merely the instrument* through which this spirit acted.

The lives of the great afford numerous instances of the same thing: that when the creative urge came

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upon them it *drove them to work incessantly* yet with no sense of effort.

§ 3. OTHER SOURCES OF HUMAN ENERGY

The sense in which the word “energy” is used in this section should be clearly understood. It is a dormant force which is incited to action by other components in the human organism. Chief of these are the Emotions and the Instincts. The former are the excitants and the latter the impellants to action. It is unnecessary to say much about them here. I have dealt with them at some length in my book, *Thought Control in Everyday Life*. They always work in close partnership. Thus, when we experience the emotion of Fear, the instinct of Flight or Concealment is aroused. Similarly the emotion of Anger arouses the instinct of Pugnacity; the emotion of Disgust the instinct of Repulsion, and so on. Closely allied with and hardly to be differentiated from instinct are Impulses. They tend to make us act on the spur of the moment and without regard for consequences.

It is hardly possible to stress too strongly the important bearing of these human energies on failure and success. They are factors with which we must

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reckon, for they enter largely into our daily lives and determine the conflict with which we must deal. It is not only the primary emotions—Fear, Anger, Disgust, Wonder, Exhilaration, Depression (Despondency), and the Tender Emotions—that affect us. There are also secondary (derivative) emotions which add complexity to the conflict. Here is a short list of these complex emotions: Love, Pity, Sorrow, Grief, Melancholy, Jealousy, Envy, Reproach, Despair, Resignation; Hate, Denunciation, Scorn, Loathing, Revenge; Awe, Admiration, Aspiration, Reverence, Benevolence; Surprise, Joy, Gratitude, Shame, Repentance. It does not require much thought to realise how these emotions once aroused can stir us to powerful action. Every time an emotion is aroused, energy is set free and must find an outlet.

The sentiments are another potential source of human energy. What is meant by a sentiment? I shall try to make it quite clear. Every man has his own way of thinking about art, literature, music, business, money, culture, love, marriage, and whatever interests him in life. But note: whatever he may think of these things, at any given moment, represents a growth. He has grown to think of these things in a certain way, and his present way of thinking of them is merely all his past thoughts

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systematized and organized into his present thoughts, which are his sentiments towards these things. He has formed a sentiment of literature, a sentiment of business, a sentiment of love, and so with his other interests.

It will be seen that we can have a sentiment for a great number of things—for anything, in fact, that excites our interest or provokes our dislike or enmity. When we begin to like an object, animate or inanimate, and our liking grows into attachment and love, we begin to form a sentiment, that is to say, a certain way of feeling towards and thinking of that object—a sentiment of love. Contrariwise, when we dislike an object and our dislike grows into disgust and hatred, we begin to form a sentiment of hate towards that object. Once formed, this sentiment of love or of hate takes up its abode in the subconscious. It is always there, liable to be called into being when we are in the presence of, or when we think of, the object of our love or hate. When it finds expression—that is, when we actually feel the love or the hate—our sentiment becomes an emotion and is then transformed into energy.

Our Desires are a source of energy, for every desire is accompanied by a feeling of excitement varying in intensity according to the strength of the desire. Our Motives, too, are a further source of

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energy. They are not mere impulses; they come to us as reasons why we should act in a particular way. The great difficulty about motives (and it is one that is responsible for many of our failures) is to know our real motives for doing anything. Motives so often work subconsciously, and hence obscurely, that we can only guess at their existence. Rigorous self-examination is the only way to unearth them. It demands the utmost candidness on our part, and the utmost honesty of purpose.

Success, when a man begins to experience it even in a moderate degree, releases great stores of energy. Take, for instance, the case of a novelist who suddenly leaps into fame. He sees by the press that he has secured a big public. Yesterday he was nobody, now he is somebody. Reviewers look him up. His portrait appears with a sketch of his life. People stop him in the street and congratulate him on his success; and there is born in him a great confidence in his powers. He has found the new spirit which success brings and is now full of feverish energy. New ideas flow in upon him. He is a different man, full of vitality and purpose.

Inspiration, also, is a creator of energy, but we must leave its consideration till later.

Hope is one of the greatest renewers of energy. When a man, worn out by failure and defeat,

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begins to hope—sees even a glimmer of it—his energy begins to return. Pages might be written dealing with the expulsiveness of hope, but here it is only necessary to direct attention to its expulsiveness and the desirability of encouraging hope, trying to find it again when we have lost it; for without hope a man or woman must speedily go under.

To sum up this section: Any work that gives us pleasure, such as progressively successful work, releases energy. On the other hand, if the work gives pain through the lack of success, energy is repressed. Let us now consider the

§ 4. THINGS THAT REPRESS ENERGY

To understand how energy is repressed let me describe it in the form of a recipe. Here is an infallible one: Take a daily dose of discouragement, add equal parts of despondency and gloom, refuse any other medicine, and then stand aside and watch your energy go down and down and down. Incidentally, this mixture will reveal to you one of the short cuts to failure.

You will have noticed the prominence of discouragement in this recipe. It is very strange, but

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many of the things that repress human energy commence with the letter D. Here are a few besides discouragement and despondency, already mentioned: Despair, Depression, Disgrace, Disease, Drunkenness, Debauchery—what an ugly lot! Out with them all, for each of them is calculated to slow down the human machine until its working power is nil.

Moody, the great evangelist, a man noted for his energy, is reported to have said: "God never works through a discouraged man." A strange saying, but true. A discouraged man lacks energy and also, you may be sure, enthusiasm, hence God could not manifest Himself through that type of man.

I remember reading a story some years ago of a young man who helped to put a business on its feet. A relative of the proprietor who had refused to help when the business was in low water now came along with an offer of financial aid. He saw the chance of making the business into something big. He was made a partner, and the young man who had made bigness possible was told he would have to go. Here surely was room for discouragement and a general muster of the D gang. I am not sure how the story ended, but I can imagine this young man saying (for from all accounts he was made of the right stuff): "That has taught me

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something. No use crying. I'll start afresh." That is how the "big" men deal with discouragement.

Here is another example—Harry Lauder. He arrives in London a young man, full of energy, looking for a start at the Halls. He calls at Cadle's Agency—they had given him some "dates" (turns) in the provinces. "I felt sure," he says in his book, *Roamin' in the Gloamin'*, "they would be able to give me a show in London." He was told he "hadn't an earthly," that Scottish comedians had been a dead failure, and that he had better get back home before all his money was done. Disheartening? Yes, and plop goes Harry's energy down into his boots. But not for long. There were other agents. All the world knows how Harry Lauder succeeded; or if anybody doesn't, he should read Harry's book.

Drudgery is another of the things that repress energy. If you feel your work to be drudgery, down goes your energy. In the case of a man with a high ideal, he will have to undergo a great deal of drudgery, and how he will endure it will depend on the nature of his ideal and the spirit in which he works to attain it. Creative work, especially literary work, is often felt to be drudgery, but this is generally at the beginning. When one warms up and becomes inspired by one's task, the drudgery tends to vanish. To meet and defeat drudgery in

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general, the following weapons are needed: Concentration, Perseverance, Courage, Self-Denial, Self-Control. To keep them all going means hard work, no doubt, but if one can keep them well-oiled with the spirit of cheerfulness, the conflict is made much easier.

Nothing checks energy more speedily than depression, especially when failure seems to crown one's best efforts. Remember this, however. Although it is natural to feel depressed under such circumstances, it is unnatural to allow the feeling to become permanent.

§ 5. INHERITED TENDENCIES TO ACTION

There are four instincts—the Reproductive, the Gregarious, the Acquisitive, and the Constructive—which are not dependent upon emotions to excite them to action. They are inherited tendencies to act in a specific way. The Acquisitive and the Constructive instincts affect us early in life; sometimes they give the clue to one's future success according to one's response to them. The boy who shows a marked tendency to collect or hoard things may, in later life, manifest a desire to acquire houses or land, or ships or stores. The boy with a marked

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tendency for making things may later on develop into an inventor, a builder, or an engineer. The Gregarious instinct is responsible for our living in close contact with our fellows in towns or cities, hence another name for it is the herd instinct. If strong in the young, it tends to affect their career when they have to leave home and go out into the world. They have a feeling of unrest and loneliness and can only settle down with difficulty. The Reproductive instinct does not appear until puberty, and unless understood and wisely controlled is responsible for many failures in life.

There are five inborn tendencies that resemble instincts, since they impel or incite us to action; but they differ from instincts in that they have no correlated characteristic emotions, such as primary emotions have. They are as follows: Suggestibility, Imitation, Sympathy, Play, and Habit. All these tendencies have an important bearing on whether a man is to make a failure or a success of his life.

If a man readily receives suggestions from other people, or from books, newspapers, or advertisements, he is imperilling his hopes of success unless he submits each suggestion to a calm and careful scrutiny. If he is impulsive in his sympathies as regards persons or movements (political, social, etc.), he may easily wreck his prospects. If he can-

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not resist the temptation to play games or watch them when he should be working or studying, he will find no one give much for his prospects of a successful career.

Imitation and Habit demand a little more attention in our survey. Let us first inquire into imitation—a most potent factor in our lives.

All learning involves imitation—the copying from models. The power of learning, by imitation, is part of the general power of learning from experience. At our first attempt the result is very different from the copy we are imitating, but with each attempt the power to see closer into the copy and the power to reproduce what we see gradually improve until we arrive at a stage when we can get no further. We have reached the limits of our inborn capacity to improve on the model. Let the student reflect on this. Imitation can only develop and improve a power which already exists as an inborn capacity; it *cannot create the capacity*. Many people, taught to believe that “perseverance conquers all things,” wreck their lives in a vain attempt to achieve the impossible. That particular path—their path of folly, as it may be termed—is not for them; their inborn capacity has marked out (destined) another path, and it is up to them to find it if they wish to capture success.

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To the seeker after success, habit is very important. If he has formed good habits they will help him. If he has formed bad habits they will hinder him—until he reforms them. Habit grows out of the inborn tendency of the mind to repeat its processes with their characteristic movements. The habit path tends to become the easy path, and it is here that its danger lies for the progressive man. The man of settled habits sets his face against new ways of doing things; new methods in business or in study. The successful man has often to turn aside from the old (and easy) way. He sees others winning greater success by following on different lines. He therefore weighs up the position, makes his decision, and breaks away from his old way of doing things. He has learnt that the methods which formerly won him success are now out of date. He must move with the times.

Your Temperament will affect your prospects in life. According as you are naturally sanguine or choleric, phlegmatic, melancholic, or nervous in temperament, so will you react to life: to the influences that surround you each day. Fortunately, no person is entirely choleric or melancholic, phlegmatic or nervous. Temperaments tend to shade into each other. The sanguine man has his moments of melancholy, and the melancholic man his moments

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of hopefulness and confidence. Nevertheless, whatever type you feel yourself to be—sanguine, melancholic, etc.—you will need to take it into account in your fight for success. If it works in your favour, well and good. If it does not—if you find it making you pessimistic or despairing—you will have to fight it with all the powers you possess, or—go under.

§ 6. INBORN APTITUDES AND CAPACITIES

There is an old saying that “breed will out.” No race-horse has come out of cart-horse or ordinary farm-work stock.

We are all born with a certain aptitude or capacity for doing a particular thing. The doing gives us no trouble. We say it seems to come natural to us. Much can be done to improve inborn capacity, but as we saw under imitation in the preceding section there is a limit beyond which training can go no further. For instance, there are people with a remarkable gift for music which enables them to interpret, *in their minds*, a composer's intention; but because they have not been born with the physical equipment necessary to the task, they are unable to express their interpretation in actual playing. They fall short to that extent. Their physical

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and mental gifts are unequal. Here let me give a word of warning. Some people are all too ready to believe in their limitations. At the first hint of difficulty they assume that they have reached the point where, for them, no further progress is possible, and they cease their efforts. Thousands of failures can be traced to this readiness to assume that the limit has been reached. One's limit cannot be decided upon until after a good deal of experiment and hard work on the part of the individual affected, and, in certain cases, only after expert advice.

The inborn endowment of human beings is so different, so varied, that we should not assume that because we feel shut out of one sphere of work we are shut out of all. To anyone inclined to think of himself in this way I would say: Find out the things that are easy to you, the things in which you can take a lively interest, the things in which you feel sure you can look forward to being successful, and then order your life, as far as possible, along these lines. But remember this: although a man may be born with a gift—for art, let us say—he is not a born, *i.e.*, a ready-made artist. He has to acquire the ability to become an artist. The aptitude for art does not exempt him from the toil necessary to gain distinction in art.

Between inborn capacity and acquired ability

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there is sometimes considerable rivalry and conflict. I have, let us assume, an inborn aptitude for music. My teacher, satisfied with my progress, suggests that I should enter a conservatory of music. If I will undergo the training, he predicts a great career for me. I act on his advice and am doing well when suddenly other and perhaps stronger inborn capacities force upon me the claims of a quite different career. We shall see later, when we come to study the lives of great men, that in some lives there is a constant and irritating conflict of tendencies which makes it difficult for a man to know which career he is really cut out for. The intellect, the reasoning power, the power of judgment, and also the will, have to play their part in deciding the issue.

The part played by the instincts and impulses must not be forgotten in connection with the conflict of tendencies. As we have seen, both instincts and impulses are sources of energy. And since it is their nature to demand satisfaction, and since, as in the case of every form of activity which brings satisfaction, they tend to recur the more readily, it is imperative that we should be able to control them by some system of inhibition. A great part of life consists in learning, often painfully, the proper inhibitions to these impulsive movements; for unless

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we can inhibit those that are hostile, they will destroy us. I cannot deal here with the method of control, but students who feel the necessity of some system of training may consult with advantage my book, *Thought-Control in Everyday Life*.

PART TWO

AN EXAMINATION OF FAILURE

And when the last Great Scorer comes
To write against your name,
He'll ask not if you won or lost,
. But how you played the game.

Grantland Rice.

II

§ 7. WHAT IS MEANT BY FAILURE

THERE ARE PEOPLE WHO imagine that failure is like climbing a hill or a slippery slope. We climb so far, then down we roll again to the bottom and have to get up on our feet and begin all over again. Possibly this conception arose out of one of the meanings of failure, namely, "a falling short," where a person was said to be very near to success but just fell short of it by a few steps or a narrow margin. We shall see later that the "hill" or "slippery slope" metaphor is wrong. No failure is without some gain, some degree of attainment; a little progress is gained here, a little there, although it may be very difficult to say just how much has been attained. I am speaking more especially of where a person is striving to attain some end such as the acquirement of skill, preparing to pass an examination, engaged on an invention or research work, making something, or planning and carrying out a business campaign. It may also be said to hold true of the man who regards his life as an absolute failure. He has gained *something* in the struggle which he regards as ending in failure.

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We can get a better idea of failure, from a practical point of view, by inquiring into the meaning of some common phrases: "The light failed," *i.e.*, the electric light failed to function through the fusing of a wire or a mishap at the power station. "The water supply failed," or "the crops were a failure," because of the drought. "The race-horse failed to stay the distance" because it was out of condition. "The big store failed" because of trade depression, bad management, or some other ascertainable cause.

In all these cases things were going well, let us say, up to a point when something happened and there was a stoppage. I think that is also the right point of view in regard to human failure. Our work, studies, hobbies, or any of the activities from which we are hoping for success, all go well up to a certain stage when there comes a stoppage, or, as I prefer to call it, a check. Something has gone wrong and it is up to us to discover the cause and how to remove it, so that progress may be made. Sometimes the cause may be revealed in a flash (as in the case of a man working on an invention), but more often we have to proceed by the old way of trial and error, until the path stands out clear.

The above is but a rough outline of what is meant by failure. We shall see deeper into the

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meaning, by contrast, when we come to inquire into what is meant by success, and all that it involves.

§ 8. LEARNING THROUGH FAILURE

To the man who thinks seriously about it, failure is a great teacher. It makes clear to him the fact that he is on the wrong path and at the same time invites him to look around and try other paths. In this way failure has been responsible for great discoveries, discoveries which have very aptly been called by-products of failure. Take, for instance, a fairly recent case, that of Bakelite, discovered in 1909 after three years' work. It is one of these by-products of failure. A great many useful things are made from it, such as electric insulators, billiard balls, umbrella handles, fountain pens, radiator caps, and other useful gadgets. But what the inventor, Hendrik Baekeland, was looking for when he began his experiments, was a cheap substitute for camphor. He found, as other inventors have found, a greater success than he had been looking for.

Sir Humphry Davy, the great chemist, reviewing his own achievements, said: "The most important of my discoveries have been suggested to me by failures." Another distinguished investigator has

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said that whenever he found himself up against what apparently was an insuperable obstacle it was generally the prelude to a great discovery.

While I was preparing this section, I happened upon the following good advice in *The Guider*, the journal of the Girl Guides' Association, England: "If you seem to have been a failure, don't despair. Think it over after the first 'dust and ashes' feeling has passed. Try to see where and why things went wrong and apply your conclusions. We can always use our failures for building materials, and when properly handled they really make useful foundations, I speak from experience."

That is sound advice. I know it to be true, not only in my own experience, but in that of others, and therefore I pass it on to you. If you have failures on hand, make use of them. Experiment with them. You may be able to build them into a solid success.

§ 9. THE VALUE OF MISTAKES

There is no system of learning that is perfect. In general, we make progress by learning from our mistakes. Many people, when things go wrong, are easily cast down. Not so the man who is resolved

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to succeed. He recognizes that he has made a mistake. He studies it until he finds where he has gone wrong, and profits by it, for he is then able to push on a stage further. Watch a child carefully and you will note how he learns from his mistakes and makes progress just as surely as great inventors make progress through their mistakes.

A form of disappointment that is far from being uncommon is that of the man who applies for a post and is rejected. Afterwards, he is able to see that he made a mistake in applying for that particular post, for in it he could not have made real headway. Another post comes along that is more in line with his talents and his application is accepted.

Edward Marjoribanks records in his *Life of Lord Carson* that when Edward Carson was crown counsel in Ireland, he sent in his resignation to the Attorney-General and applied for a County Court Judgeship. The Attorney-General refused the application and bade Carson reflect: "Here you are, Ned Carson, thirty-four years old: if I do what you ask, in ten years you will be a County Court Judge; in twenty years you will be a County Court Judge; may be in fifty years you will be a County Court Judge; and the Almighty meant you for bigger things than that." And so the wise and kindly

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Attorney-General, knowing Carson's great gifts, saved him from obscurity.

Perhaps the greatest value of mistakes is one that is so hard to learn—that when beaten it is folly to waste time in complaining, and that progress is only made, as in the case of the child, through repeated effort. The two sections that follow will perhaps make this easier to understand.

§ 10. FAILURE AS A DISCIPLINE

In what sense can failure be regarded as a discipline? Surely, I think, in teaching us control. We must observe certain rules, as in the case of games or undertakings, if success is to be attained. We must stick to a certain procedure, either as laid down by ourselves from the commencement of our efforts, or as regarded by others who have gone before us along the route to success. The proper observance of this procedure is therefore a discipline, and to fail is a breach of that discipline.

An old Greek proverb says: "There is only one way of going right, but there are infinite ways of going wrong." If we do not know where we have gone wrong, someone may perhaps put us right; but usually we have to find out for ourselves. To some

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the search is a stumbling block; to others it is a stimulant, for they feel sure within themselves that they will succeed.

Failure is also a discipline in the sense that it teaches us not to expect success on easy terms. We must be prepared to take knocks and set-backs. Failure may also be said to teach us to respect success, and that too is a part of discipline. Success won through failure is often regarded as a more solid thing, something worth more than the success that is easily won. That is what Charles James Fox, the English statesman, meant when he said he hoped more from the man who failed and yet went on, in spite of his failure, than from the man who succeeded at the first trial. He wins our respect. We regard him as a strong man.

Medical men are often made very sad when a man comes to them to be examined and they have to tell him he has come too late. If he had come earlier they might have checked the disease which inexorably is sapping away his strength. Considerations such as this lead medical men to advocate an annual overhaul so that they may be able to safeguard our health. The same principle holds true with regard to failure. Every aspirant to success should put himself through a vigorous overhaul at least once a year so that he may know where he

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stands, and may be able to estimate what progress he has made.

§ 11. FAILURES WHO WON THROUGH TO SUCCESS

In this section I do not propose to deal with a great number of people who have turned failure into success. Their number, no doubt, is great, but what we are seeking is not an impressive list of names, but rather the lessons to be learnt from, or the principles involved in, this turning of failure into success. A few examples, therefore, will serve our purpose perhaps better than a vast number of examples.

Cobden, the Apostle of Free Trade, used to be held up as an example to the young man who wanted to make a name in politics. Cobden's first speech in public was a failure, ergo our political aspirant must not regard an initial failure as definitely shutting him out of political life.

A better and more famous illustration of a first failure in the political arena is that of Disraeli, a name familiar to every student of world politics. His first attempt as an orator in the House of Commons was a failure. He knew it, but instead of accepting the verdict as final and retiring from

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political life, he determined to succeed; for he felt sure he could succeed. Careful reflection revealed to him the cause of his failure—he was unprepared. He thereupon thoroughly examined himself until he found out his weak points and where he was lacking in knowledge. Next he studied public speaking, then the different types of men who constituted the audience he had to appeal to in Parliament, and finally he made a careful study of all the ins and outs of parliamentary procedure. He was now prepared for his job, and in the end was recognized as one of the most brilliant and successful men the House of Commons had ever known.

The work of beginners in literature is often regarded as failure. But imagine a schoolmaster in charge of the beginners. He would be indignant if we looked upon the work of his pupils as failure. "What!" he would cry, "My pupils failures? You wait awhile, my dear sir, until I have finished with them. At present they are only learners, apprentices to literature. Come back again in a year or so and then talk to me."

And now for an example. Let us select that of the illustrious French writer, Dumas. A thousand copies of his first book were published, but only four copies were sold. The writing of that first book taught him a great deal, you may be sure of that.

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Then there was his first drama, "Christine," which was given to a great critic to report on. His advice was blunt: "Go back to your desk, young man." Apprentice work again, and no one recognized that more clearly than Dumas himself when the years had brought him experience of the requirements of the stage. When the play was remodelled and brought out it was a success and Dumas was accounted a genius.

The greatest tragic actress England has ever produced—Mrs. Siddons—failed to impress her audience when she made her first appearance at the famous London theatre, Drury Lane. Her powers were undeveloped and she had to be content with playing to provincial audiences. Her fame and reputation grew in these years of exile and with the training to which she subjected herself; and eventually London was forced to take notice. She was invited to appear at Drury Lane again, and this time her success was immediate. Royalty, the aristocracy, the leading men and women of the day, and famous members of her own profession, all fell under her spell, and from the moment of her second appearance at the great metropolitan theatre to the day of her retirement, she was the acknowledged queen of the stage.

To some people it may appear strange to put Sir

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Arthur Pearson among the failures. Yet it is well known that his ambition was to be recognized as a big figure in the newspaper world. Accident—if we may call it so—intervened. He lost his sight. By a stroke of Fate his ambition had to be abandoned. He was thus a failure in regard to his aim, but a nobler ambition took its place and with it he won success. He devoted all his untiring energy towards encouraging and inspiring men who, like himself, had lost their sight. “St. Dunstan’s”—the great institution for rebuilding the lives of war-blinded men—is his memorial. There he taught the blind to help themselves and in doing so won the gratitude of thousands who, but for him, would have been cast on the scrap-heap of life.

In the world of ideas, where we are searching for a clue, the margin between success and failure is very narrow. Sometimes the clue stares us in the face, yet we fail to recognize it. Sir Donald Ross, who conquered malaria, has related that after years of struggle, when he found his first clue, he did not realise that success was in his grasp. Here is how he describes it: “I did not at the moment recognize the value of the observation. After mounting the preparation, I went home and slept for nearly an hour. On waking, my first thought was that the problem was solved, and so it was.”

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The lives of inventors afford many instances of men who have fought their way to success. Well-known and oft-quoted examples are Arkwright, Palissy, and Wedgwood. Their method after each failure was to begin afresh. They allowed no interference to stop them from going on. Arkwright, when his wife destroyed his models in the hope that he would give up his mad struggle, parted from her. Palissy refused to allow the mockeries and persecution of his own household to turn him from his efforts. Wedgwood, although suffering from a disease which prevented him from following the life of the outdoor man, persevered through failure after failure till success crowned his efforts. With these men every failure was regarded as a lesson teaching them something new. Success was only secured by long and patient labour. All were inspired to persevere by their confidence of ultimate success.

There are men whose achievements may be said to have had their roots in failure—failure not on their own part but owing to circumstances being against them. Such a man is that great engineer, Sir Henry Royce. At the age of nineteen he was chief engineer of an electric company. It failed, and that made him decide to start on his own account. He set out to make arc-lamps and for a time did well. But

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when he found the demand slackening he turned to dynamos. A slump came along and he took up a new line—electric cranes—which promised well until a general depression made it necessary to move into something else. He found a new field in motor-cars. He also found a partner. From this partnership sprang a car—the Rolls-Royce—that was destined to become famous the world over, and it grew out of a slump and a depression, which is surely a strange origin for a luxury car. Probably the story would have ended there, but again Fate was busy. The Great War came, and the partners realised that they must find another field for their activities. They found it in the air, and set out to conquer it. They turned their attention to aero-engines, with results known to everyone through the triumph of the Schneider Trophy victory in 1931.

Sir Henry's success tells its own tale. There is no secret, no magic key to success. He owed everything to his wonderful power of adaptability. As one door closed he set to work to open another.

The history of aviation is itself a remarkable example of how men beset by failure after failure have won through to success. For long years men struggled with the problem of flying but it was not until after the success of the Wright brothers that progress began to be made. Then came Curtiss,

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Graham-White, Paulham, Beachey, Bleriot, Farman, and many others, most of whom died a violent death through the collapse of their frail crafts. From 1912 onwards a great advance in construction was made, and now the risk of death from flying is regarded as no greater than that from any other mode of travel.

§ 12. FAILURE AS BENEFACTOR

It may seem strange to many to think of failure as a benefactor, yet there are many instances of this on record. I propose to consider three; two from the literary sphere where the failure of the father led to the success of the son, and one from the stage, where the father's haunt provided the son with an environment (an environment of failure would not be an inappropriate name) favourable to future success.

Before I deal with the literary instances, it is worth while to consider what a distinguished literary critic has to say in one of his essays as it has a bearing on our subject: "There is much in the lives of creators to suggest that we owe their achievements quite as much to what life withheld from them as to anything it granted."

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It is very difficult for some people to see the truth of this statement. They can understand what a man owes to what has been granted to him, but they can see nothing good in what life has withheld from him. These are the people who say: "If we had been brought up in a different environment, if we had been born rich instead of poor, if we had had a university education instead of only an ordinary education, if we had travelled (etc., etc.), we might have had a chance." Some men, even after they have won a considerable measure of success, fail to see any good in what has been withheld from them. Charles Dickens, for example, when he became famous, used to rail against the humiliating conditions he had had to put up with in the blacking factory, his first situation. He seemed to overlook the fact that it was to the drab experiences of his early days that he owed a large part of his unique preparation as a novelist of life in its many aspects. Without that contact with life in the rough and the many different types of men, women and children he was forced to mix with, where would he have got his wonderful gallery of characters? And now for the instances mentioned above.

Some fifty years ago a farmer in Ontario, Canada, had bad luck with his farm. It was not a paying proposition, and his sons had to strike out and seek

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their fortunes elsewhere. If the farm had been a success the probability is great that the world would have lost a genial humorist, and McGill University would have lost a brilliant head of its department of economics and political science.

In the year 1863, a colliery owner met with financial disaster and was forced to migrate from Walsall to the Poplar district of London. Had things been different, would the world have known Jerome K. Jerome as humorist and mystic? We have seen what life withheld from him. Let us see what it granted to him. Jerome was only four years old at the time of the migration, and a great part of his youth was spent in Poplar. Consider for a moment the variety of his experiences. For a while he was a railway clerk, then an actor in London and the provinces. After leaving the stage he tried journalism, but not finding it a good bread-and-butter provider, he became for a time an assistant master at a school. The wheel of life had still a few turns left, and we find him in turn secretary to a builder, clerk to a commission agent, then to a firm of parliamentary agents, and next to a solicitor. All this time he had been practising writing—stories, plays, essays—but it was not till *Three Men in a Boat* came out that he found his feet. A heart-breaking training ground, no doubt, but how valuable to an author who could

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undergo it and turn it to account! It not only made him, as he reflected on the types of people he had come in contact with, a popular humorist, but also a brilliant dramatist, one who sought to read the riddle of life, as shown in that beautiful and poignant play, *The Passing of the Third Floor Back*.

George Arliss, of stage and film fame, our third example, made contact with failure as benefactor from a different angle. When he was a boy he used to slip into a corner seat of the Museum Tavern, Bloomsbury, London, and watch the singular characters who assembled there, many of them men of good education who had missed fame but still lived in hopes of attaining it. George's father, who was in comfortable circumstances, delighted to meet these men and hear their stories of past days and their dreams of the future. George too was attracted by the talk and would sit fascinated by it in his corner. Afterwards, when he went on the stage, he found these quaint old men of his youth coming back and back into his mind, and on them he is said to have built a large number of his most successful characters.

PART THREE

AN EXAMINATION OF SUCCESS

That low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit:
This high man, aiming at a million,
Misses an unit.

"A Grammarian's Funeral," Robert Browning.

III

§ 13. WHAT IS MEANT BY SUCCESS

THERE ARE CERTAIN PEOPLE who seem to be convinced that the way to success lies through a door. I gather this from their advertisements in the daily press and in the popular type of magazines, in which they profess to have the "key" to this door. Other people, similar in type, seem to regard success as a "mystery," for in their advertisements they profess to hold the "secret" of this "mystery." It is all very wonderful, if true, but in this inquiry let us ignore "keys" and "secrets" and see if we can arrive at a scientific explanation, or something approximating to that. We live in a practical age. Mankind demands facts, and facts are the basis of a scientific examination such as we are proposing here.

What does the world in general mean by success? I think most people will agree that the world thinks of success in terms of money, power, position, and so forth. But this does not tell us what success is. I am going to be bold. I'm going to attempt a working definition—one that will cover a wide field. I think success can be summed up in

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one word—attainment. Whatever form success may take in our minds, whether money, position, or power, when we attain what we have sought, we have won success. We are looked upon as successful.

But let us return to popular definitions. Some people limit success to the attainment of money. "Unless you have won money, made your pile," they say, "you are nobody. You are not a success." Other people limit success to professional success. "Unless you have made a name in your profession," they say, "you are a nonentity." The first of these two types—the typical successful man—is very open-spoken. He talks in public about his success and how he won it, or he writes about it to the press or in magazine articles, or he explains it in detail to interviewers. He makes no mystery about it. He has no "keys" or "secrets" to sell or even to give away. All men can do what he has done if they will be sober, industrious, honest, persevering, take care of savings, and be early risers. Quite open about it, you see. And yet, is he really so? Has he told us all the story? Countless thousands of people have been sober, industrious, persevering and all the rest of it, and have made no pile worth talking about. We shall see, as we pursue our inquiry, that our successful man has left out something vital in

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his list, quite apart from any luck or good fortune he may have had. Students who have read carefully the first sections of this book will have a glimmer as to what is lacking in the successful man's list.

It is sometimes asked, Is success possible for all? If we rule out defectives and restrict the inquiry solely to normal people, the answer is easy. Some sort of success (attainment) is possible for all. But not what the world understands by success—the big success. The age is too competitive for every man to be a money king, a great statesman, or a leader in science, literature, art, or music. The very words we have used—"king," "great," "leader"—show that we regard these men as differing from the bulk of mankind—outstanding men.

There are people who say that success cannot be won without that mysterious something called genius. We shall get a better idea of what genius is as we pursue our inquiry concerning success. Many men with a right to be heard brush genius aside altogether and substitute for it hard work. Mr. John B. Watson has said that the only geniuses he has ever met have been thoroughly hard-working fellows. Marconi, the radio wizard, seems to think on similar lines. He believes that there is hardly any problem which cannot be solved by

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hard work. Very true, no doubt, if one happens to have the Marconi or Edison type of mind in one's own sphere of work. Hard work alone will not make a genius. A genius works hard because of his genius. Or, to put it in language which the reader ought by now to understand, the genius works hard because of the hormic urge, the imperious power within him, which keeps spurring him on towards the goal of his endeavour.

It is sometimes asked, Must success be won early or not at all? The people who put this question invariably refer to success in one's career or life work. It may be said at once that there is no age limit for success; it may be won early, or late in life. There are numerous cases of men who have made good in various spheres of work when well advanced in years.

It is not always possible to predict whether a boy will turn out a success in later life. Many famous men, among them Napoleon, the Duke of Wellington, General Ulysses Simpson Grant, Edison, and Sir Isaac Newton, were regarded as dunces at school. Professor James Clerk Maxwell, one of the greatest natural philosophers, was known as "Dafty" by his school-fellows at Edinburgh Academy. They could not understand him. About the middle of his school career, however, they began

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to look at him differently. He suddenly became one of the most brilliant among them, gaining prizes for scholarship, mathematics, and English verse. The fact is that school is frequently a poor nursery for great talent, especially the type regarded as genius. The spark needed to fire the hidden energy of boys of this type is lacking. They may have to wait for years, perhaps, until a seemingly trivial circumstance, or a new set of conditions in their lives, causes the reaction which sets them firmly on the path suited to their great abilities.

§ 14. THINGS THAT MAKE SUCCESS DIFFICULT

It would be easy to make a long list of the things that make success difficult, but it would serve no useful purpose. Perhaps if I mention a few, beginning with the most obvious, the reader will be able to make a list for himself. And if it be a list that is the outcome of his own experience, so much the better, for it may influence him to see to it that these things do not interfere with his plans for winning success.

Some of the most obvious things that make success difficult to achieve are: (1) a false start, (2) getting into a groove or out, (3) slacking, (4)

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being robbed of credit (for something done or suggested), (5) competition, (6) whining and weeping, and so on.

The way to deal with these things is also fairly obvious. (1) *If we have made a false start* and have either discovered it ourselves or had it pointed out to us, we have gained something. We know that the false path leads nowhere, and we set to work (or ought to set to work) to try another and more likely path. Many men have won success in this way. (2) *Getting into a groove* is a more dangerous thing, for it leads to mental laziness or lack of initiative. Until the "groove" man recognizes his position nothing can be done. But when he does arrive at this knowledge, he will begin to work out his own salvation. (3) *Slacking* is fatal to advancement. No one in an age like the present can afford to slack. Whatever our work, we owe it to ourselves to do it well. (4) *People who have been robbed of credit* by their superiors (and it is not an uncommon experience) should take the first opportunity that presents itself to get out of that firm, or, as has often been done, bring matters to a head by putting the position before his chief, or by biding his time in the sure faith that it will come (sometimes a lengthy business, alas!). I have seen it recorded and heard it stated that the only way

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for a really brilliant man who repeatedly finds himself robbed of credit is to start on his own and either swim—or sink.

(5) *Competition* is frequently blamed, all too easily in many cases, by people who fail to succeed. They say (and truly) that the standard continues to rise in every line of life. They go farther and say—not so truly—that competition calls for more effort than they are capable of. How do they know what they are capable of? I would ask these people not to arrive at this knowledge too cheaply. Scientists tell us there is no limit to our powers, but that is perhaps going beyond the limit; it is true, nevertheless, that we only use a fraction of our powers. If some of the people who blame competition and high standards for their failure could get a glimpse into the future, say some fifty years ahead, and see the standard reached then (assuming that the world continues to make progress), I fancy it would make them endeavour to stir up their faculties. I think it was the late Edward Bok who said that what struck him most as he climbed to the top was the loneliness of the journey. It was a true observation. Competition has no fears for the man who knows his goal and is in earnest in striving to reach it. He sees competitors drop out, and his path becomes a

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lonely one. For the real competitors—the “I *must* get to the top” kind of people—are few in number.

(6) *Whining and wailing* are fatal to success. They are also a waste of time. It is natural to feel discouraged under repeated failures, but to keep whining or wailing over them is futile. Better to use one's time in seeking how to make a fresh start and how to do better work. Light comes to the brave soul who in spite of difficulties keeps at his toil.

§ 15. HANDICAPS TO SUCCESS

Poverty, ill-health, and bad conditions in one's home life, are much more real handicaps to success than those just dealt with. It should encourage all who are handicapped in this way to know that many men have overcome these and other obstacles and eventually won through to success. Read the lives of famous men and you will find plenty of examples of men who overcame the handicap of poverty, and men who while afflicted with terrible and painful diseases have attained to fame.

Wishing. A vast number of people spoil their chances of success by merely wishing. Wishing has its place in the scheme of things, but until it

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leads to trying it is useless. What we wish to achieve we must try to achieve. Few people realise what it is possible to do until they try. But to make trying really effective it must be planned, and how to do that should not be difficult to the student who follows on the lines of this book.

The mood to work. How many people handicap themselves needlessly by waiting until they are in the mood for work! If we are in earnest in our endeavour to excel in anything we cannot afford to let the mood for work influence us. Our task must claim us regularly if we are to make real progress. If I may be allowed a personal note, I can truly say that a good deal of my work has been done when I have had not the slightest inclination to begin on my task. If one fights this feeling and settles down to one's work it soon tends to disappear. And here is a peculiar thing. Often in the case where it has been difficult to begin one's task it is equally difficult to leave it. This has led me to believe that the disinclination for work is often the promise of good work performed. Hence the difficulty to leave off when one feels that one is making good progress. It is a real help to overcoming the inertia caused by moods, to have regular periods for the work one has to do. The brain

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functions better under this periodicity, and inertia is the sooner overcome.

Wrong methods are a common handicap to success. Formerly, perhaps, when life was more leisurely, wrong methods or haphazard plans did not matter so much; people managed to jog along. Times are different. Right methods are vital in this competitive age. In certain spheres of life such as the professions, government, and municipal employment, the danger of going astray is not so great, for a fairly definite path is laid down, through examinations, etc., which the aspirant must follow. In other vocations—business, for instance—the danger from wrong methods is more apparent. Any man with a little money can start a business, and his path is his own to choose; but often he adopts wrong methods with disastrous results. Literature, in the wide sense, is also an open door. There is no one to say, “You must not write a book,” and he (or she) sets to work, too frequently with but little knowledge of the difficulties in the way. Finance is a field where wrong methods soon spell disaster. Instead of seeking the advice of a banker or a reputable firm of stockbrokers, people with a little money to spare invest in worthless shares. But I need say no more about wrong methods. It is up to the student of this book to look care-

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fully into his own methods and endeavour to make sure that he is working on right lines.

Originality and Ingenuity can be handicaps to success, especially if shown by a man in a subordinate post. The world is largely run on routine, and any departure from routine arouses suspicion and even hostility. To the young man with original ideas which he would like to see adopted by his firm I would say: "Go warily. Feel your way. Make a study of the man above you or whoever it may be to whom you must submit your ideas." It has been suggested to me that there is one infallible way to get an original idea accepted. "Put the idea in such a way that after a time your chief will begin to think it is his own." But in reality there are no infallible ways, and no rules can be given. Some young men have succeeded by fathering the idea on someone else; they have read about it or been told the idea. "Do you think we might try it?" they suggest to their chief. If the idea is turned down it is the unknown who is called a fool. If it is accepted the chief probably does not consider he is greatly indebted to this young member of his staff who might give himself "airs" if the idea were his own. In making suggestions to the head of a firm, a young man should be careful to avoid a great show of reasoning. He must endeavour to say what he has to say in the fewest possible words.

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Business chiefs throughout the world are always crying out for originality; but many of them, in their hearts, are afraid of originality. Unless the man with original ideas can show originality in getting them adopted, his best plan is to strike out on his own where his originality can have unhampered sway.

We have now to deal with handicaps whose harmful influence is more widespread. The principal of these is *Nervousness*, with the *Imaginative Fears* that accompany it. It is not too much to say that the great mass of mankind are affected, in some degree, by these influences.

§ 16. HOW NERVOUSNESS AFFECTS SUCCESS

There are various types of nervousness, such as the type associated with what is known as the nervous temperament, also the type that is caused by wrong living (giving way to all kinds of excesses), and the type that is caused by modern conditions (the rush and bustle of business and the ways in which leisure is spent). All these may be said to belong to what has been termed "the nervousness of the age." But there is another type much more common, for it has had a longer run, if one may so

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describe it. It owes its origin to fear, and its signs are Timidity, Shyness, Stammering, Blushing, Fear of Ridicule, Fear of the Ludicrous—in short, the nervousness which mainly attacks self-conscious people.

It is easy to understand how difficult it is for anyone handicapped with any of these disabilities to win his way through to success. Consider, for a moment, what is involved in these handicaps. In the business world they make one afraid of one's superiors or employer and (more deadly) afraid to accept responsibility. In social life they make one afraid of crowds, audiences, company, and taking part in public performances (acting, playing an instrument, singing, reciting, etc.). In anything these self-conscious people do there is always present the fear of failure, and where people are watching them, the fear of ridicule or appearing ludicrous. In a later section I hope to give some advice on how these handicaps can be controlled, if not overcome.

§ 17. THE INFLUENCE OF IMAGINATIVE FEARS ON SUCCESS

This is a handicap that plays a big part in the lives of both men and women. It owes its power

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to its uncertainty of attack. We can make some sort of fight against the thing we can see, but the thing that lurks out of sight is a different thing, a terrible thing.

How did we come to fear these things that exist, for the most part, solely in the imagination? The etymology of the word "fear" throws some light on the origin of these fears. A "fearer" was a traveller, a person away from home, away from friends and the well-known sights and sounds that went to make up his everyday life. He had suddenly become conscious that in the world there were other people than those known to him, also strange and fierce-looking animals, and things he had never thought existed. This new-found knowledge made him afraid, and soon he began to fear a host of things which his imagination conjured up for him. As time went on he became expert at pre-functioning—visualizing the appearance of things likely to happen to him and circumstances inimical to him. He could visualize monsters, dragons, demons, ghosts, and such like. He could picture them lying in wait for him behind a clump of trees or a barrier of rocks, and he could see himself losing his nerve and being unable to cope with the situation. He grew apprehensive of the unseen world which sur-

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rounded him, and he has left a legacy of fears that has grown with the centuries.

In a later section I hope to show sufferers from imaginative fears some ways of dealing with them. It is not easy to escape their influence. I wish it were as easy to combat these fears, by laughing at them, as was suggested in a cartoon I saw recently. A ghost, after a rest of many years, took the opportunity of a house party at a large mansion to run amuck. He started with the kitchen staff, passed on to the upper servants, and then set to work on the guests. Thirsting for more conquests, he made for a dim figure ahead in a corridor. It proved to be his own image reflected in a large mirror, and the sight terrified him. He gave up the ghost.

There are many kinds of imaginative fears, but perhaps the most common at the present time is a dread of the future. What has the future in store for us? Will the world of finance suffer a total collapse? Does widespread ruin await all nations? Will civilization as we know it be blotted out? These are some of the questions which innumerable people throughout the world are asking, and no one seems to be able to give a satisfactory answer. This dread of what the future may have in store for us has millions of people in its grip. It is not too much to say that even religious people—a vast

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number of them—despite the comfort and assurance given by their faith, are suffering from this dread.

What attitude should we adopt to it? Are we to do nothing and let it destroy us through sheer fright? Surely not. Crises have threatened the world in the past and have been overcome. That should help us to take a stand. But I can imagine someone saying to me: "What specific thing can I and millions like me, with no store of money or influence, do to mend matters?" And I should reply: "Put up some sort of fight, and a pretty stiff fight, too. And by way of preparation, keep yourself in good physical trim, for fit people are needed in times of crisis. Practise control over your thoughts, to keep steadily at your work if you have any, and if not, to prepare yourself to take up work when the opportunity arrives. Study the world situation for yourself, so as not be at the mercy of scaremongers. A big body of individuals like yourself, working on these lines in every country of the world, would do much to save the situation."

Not that I am a being apart, exempt from this fear of the future. I have had my share of it. But I shall continue to fight it to the end, on the lines I have laid down. Meanwhile, I take a great interest in life, enjoy my work, and use what influence

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I have to make other people face present-day conditions in a spirit of optimism.

Let us now look at another kind of dread which is as deadly in effect to-day as in the past, and which will probably continue to be a handicap to success in the days to come unless a race of supermen takes the place of ordinary mortals. To stress its importance let us give it the dignity of a separate section.

§ 18. THE FEAR OF FAILURE

The outstanding characteristic of this fear is its paralyzing effect on all effort. The full force of this paralysis is not felt until a decision has to be made; ordinarily it is a dormant dread which acts as a check against doing anything, particularly entering on a new undertaking towards bettering one's prospects of success in life.

This dread of failure is not limited to people who feel it to be a check on enterprise and initiative. At times it attacks people who have arrived—famous men and women in many walks of life; an important occasion, when great things are expected of them, may arouse this fear in them. Their reputation is at stake, and failure, so they think

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(often wrongly) may spell ruin. Our concern, however, is not with people who have arrived, but with people who are struggling along the path to success and are handicapped by this fear.

A most serious thing about the fear of failure is that it keeps back numbers of young people of undoubted ability who but for this fear would make rapid progress in life. Many of these people are conscious of their powers. They know they have real ability, but when the opportunity comes to show it the fear of failure grips them; their ardour is cooled, their energy checked, and often they allow the golden moment to pass. Later on, I may be able to deal with this fear and show how to overcome it.

IV

§ 19. MINOR AIDS TO SUCCESS

LUCK. THERE ARE PEOPLE who will be annoyed to note that I have put luck among the minor aids. They are the people who believe in luck. They say: "Unless one has a good slice of luck one won't go far." I admit luck sometimes helps to win success—hence its inclusion here—but the unfortunate thing about luck is that it cannot be depended on nor can it be influenced. In the majority of cases where luck helps a man along the path to success he must be ready for it when it comes. The best kind of luck that can happen to one frequently comes disguised as misfortune. Let me give an instance. Some years ago a young man got his first job—in a draper's shop. He did not hold the job for long. He was fired because he was not considered smart enough to make good. Bad luck? For the employer, perhaps. The young man got a small post in the office of a great colliery magnate, a man with wide associated interests. The young man made good. He had found his niche, and eventually became one of the most powerful financiers in Britain. To my way of thinking, the best kind of luck is to be born of

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good stock and to have all one's faculties. That is luck anyone may envy.

Accident. Sometimes accident, or a chance happening, is an aid to success, but like luck it cannot be depended on. Mostly, where accident has played a part in a man's success, he has been quick to turn it to account and bend it to his own purpose. The lives of successful scientists and inventors offer many examples of men who have turned accident to good account.

The Spur of the Impossible. In common speech the word impossible is frequently used to designate something that *may* be possible, but is not so under present conditions or present knowledge. There are people, however, who go farther and declare that there is nothing impossible. They may be wrong in their reasoning, but they are spurred on to attempt the impossible. Not so many years ago, for a man to fly across the Atlantic—or to fly at all—was regarded as impossible. But there were men who thought otherwise. They attempted the impossible and overcame it. Hence the spur of the impossible. To men of the adventurous type, to scientists and inventors, to social reformers and other people not so easy to classify, it is a call to action. It stimulates them to attempt what others regard as impossible—witness in recent years the

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marvels of radio and television—and so must be reckoned with as an aid to success. And what scope there is for this spur! If people who regard themselves as failures could come under this stimulus, what a different thing life would mean to them!

New Ideas. It is said that the world “waits” for men with new ideas. “It may be so,” says the man with new ideas, “but it seems to me that it is I who have to do the ‘waiting.’” Nevertheless, despite the fact that it is sometimes difficult to get a hearing for new ideas, some of them do get accepted, and when that is accomplished, they pave the way to success. Luck sometimes helps in getting an idea accepted, but more often the man with ideas succeeds by grasping the right moment to put them forward.

Getting on with People. To be able to get on well with people of different types is a very great aid to success. The first requisite towards this attitude of behaviour (for that is what it amounts to) is to be habitually cheerful. This kind of cheerfulness involves sympathy, willingness to hear both sides of a question, a studied avoidance of rubbing a person the wrong way, and the ability to listen. It is a common experience to find more people anxious to advance their own views than to listen to the views of other people. To acquire the

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ability of getting on with people one must study them closely—their peculiarities, their moods, their pet aversions, their interests. The degree to which you are able to understand people is the measure of your ability to get on with them. It can be made an absorbing study, and it is a real help on the road to success. If we can reach the stage when we can predict intuitively, as it were, how a person will react to our opinions as expressed in conversation, we need have no fear of not getting on well with them.

Making Oneself Indispensable. The advice is often given to young people in the business world: "If you want to get on in your business career you must make yourself indispensable to the man or men at the top of the tree." It is good advice, but not everyone can receive it, for it requires an alert mind coupled with first-class ability—and these are gifts not possessed by large numbers of business hands—to put it into practice. My reason for drawing attention to it is simply this: I have noticed that the men (or women) who are able to make themselves indispensable are the class who frequently branch out on their own account. They seem to reach a point where their whole attitude changes, possibly through conflict by being able to see further ahead than the man at the head of the business

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whom they cannot convert to their own advanced ideas; or possibly because they have developed sufficient confidence in their own powers to warrant their branching out for themselves.

Character. It may seem commonplace and also old-fashioned to mention an aid so obvious as character; but for all that it needs mention, for it is often forgotten in this age of get-rich-quick methods. To be regarded as a man of sterling character is an undoubted aid to success, for it inspires confidence. A point to note about character is this. We are not born with a good character. We have to build it up, piece by piece, and it takes a lifetime to bring it any way near to perfection.

Mental Attitude. It is very necessary that the success aspirant should know his mental attitudes, *i.e.*, his approach to success. If he thinks success will be difficult to attain he will make it more difficult, for he will tend to doubt his ability to succeed, and his confidence also will tend to diminish. If he thinks success will be easy, the first check may discourage him and make him lose all hope. There are men who seem to win success very easily. I have heard people say of such a man: "Everything he touches turns to gold," or in another case, "Success seemed to be thrown at him." Be that as it may, from the great mass of mankind success

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demands effort as its price; the amount of effort required will be the measure of the difficulty to be overcome. A proper mental attitude, therefore, is the one that recognizes that effort will be required of us, and that we must neither overestimate nor underestimate the difficulty we shall have to surmount.

A further aid towards arriving at a right mental attitude is for the success aspirant to question himself: "Why do I seek to succeed in life? What are my qualifications for the work I mean to engage in? Do I see clearly what success in my particular line will demand of me?" If he is unable to answer these questions right away, perhaps by the time he has read through this book he will have a better understanding of what they mean to him.

Another point to note about mental attitude is the necessity for readjustment as we journey towards success. We have perhaps miscalculated the amount of effort required of us, or we have reached a stage where further progress seems impossible. The point I am seeking to stress is that at this stage we are apt to think we have reached the limit of our powers; if these were greater, we think, we could advance again. We are like the paralyzed woman in a story I once read, who thought it impossible for her ever to walk again. Her attendant

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happened to leave her for a few minutes in a lonely part of a public park. As she was sitting waiting in her wheelchair, a ferocious looking man suddenly appeared hurrying towards her. Alarmed by his appearance, she made a supreme effort, got up out of her chair, and ran for her life. I hope this story is true, if for no other reason than that it illustrates the truth of what I am seeking to press home: that we do not know what we are capable of until we are put to the test.

§ 20. A GREAT AID—INSPIRATION

Anything that inspires us to persevere is a great aid to success. Imagine an unknown writer suddenly coming upon the following extract from Walter H. Page: "Every publisher in these days is just as eager to get a good new writer on his list as any unknown writer to get a publisher." Wouldn't it buck him up—unless the word "good" troubled him? But as to that, what unknown writer does not think his work good?

And take the case of a man who thinks he is too old to learn. One day he sits down to read "*Behaviourism*," by John B. Watson. Suddenly a paragraph arrests him: "There is no real evidence that

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the human ever need to quit learning. If the situation is urgent enough, the man of sixty, seventy, and even eighty can learn." There you are, "old" man. If you feel the situation—your situation—urgent enough, you can learn; so get to work. And to the man who would like to excel in things requiring skill, but who complains that he has practically no time or too little time to learn, Mr. Watson has this to say: "Even if we have little time at our disposal, still if we use that little time in concentrated practice, even over widely spaced time intervals, we can get astonishingly good results."

And then there are the people who are conscious of possessing only moderate powers. They should find inspiration in the fact that they can go far if they will adhere strictly to the rule: "Concentrate on one thing at a time, and bend all your energies to that one thing."

Perhaps the greatest source of inspiration is to be found in someone who believes in us, and who, by love and admiration, gives us the spur that is a constant help in the struggle for success. In all ages, men, inspired by the love of some woman, have achieved the seemingly impossible. Women of the right type have always inspired men to overcome the greatest difficulties. Literature, art, painting, science, owe much to the inspiration given by

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women to men who otherwise might not have risen to great heights. Men have not been slow to acknowledge this. Many who have won success bear witness to the great help they have received from the encouragement and inspiration of their wives. Edison always paid generous tribute to the help of his wife. "A good wife," he said, "contributes very greatly—enormously, indeed—to the success of her husband." Sir Harry Lauder pays a similar tribute to his wife: "Nance had meant so much to me. She was not only my wife—she was my inspiration and my guiding star."

Life is full of inspiration if we look around us. We can find it in books, in art, in music, in nature, and in the spiritual realm. But best of all we can find it in ourselves if our aims are worthwhile and our ideals high and noble. Happy is the man who draws his inspiration from this rich source, and thrice happy is he who is living the good life with the comfort of good companions on the upward path.

§ 21. REQUISITES FOR SUCCESS

Risking Failure. I feel I am doing right in drawing attention at the start to the importance of the

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dictum: "To win success one must be prepared to risk failure." This dictum is summed up popularly in the proverb: "Nothing venture, nothing win." The man who recognizes that failure may be the end of a venture will do everything in his power to minimise the risk of failure. He will plan more carefully for success than the man who never gives failure a thought.

Bearing Discomfort. I think Jack London, the famous novelist, would have agreed with what a great man once said in this connexion: "No man becomes distinguished in any art whatsoever who does not early begin to acquire the power of supporting heat, cold, hunger, thirst, and other discomforts." I am not distinguished, but I know there is truth in this warning, for that is what it is meant to be. No discomfort must hold us back if we mean to win even a moderate measure of success. It is part of our training.

Patience. It may seem trite to include patience as one of the requisites for success, but the great Edison would not have thought so. One of his intimate friends regarded Edison's patience as his greatest asset. "On one of his experiments," says this friend, "he spent five years carefully marking small variations in his note-book, and every morning throughout the entire experiment, he was as eager to get on

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with the job as on the first morning." That is what patience means. Success is made easier and the way to it pleasanter to anyone who can continue at his job with Edison's spirit of patience.

Perseverance. More triteness, you may say. But how soon the great majority of people tire! A little check, a little failure, and they fall by the wayside of life. You wish to be an inventor, a great scholar, a great writer? How long are you willing to wait, working away perseveringly? Hergesheimer (to quote one example out of many), the great American novelist, wrote hard for ten years, from the age of thirty to forty, before success came to him. Perseverance is the price that most people have to pay for success. If we analyse perseverance we find it involves hard work (which may be pleasant or painful), disappointments, some failures, some heart-breaks, sacrifice of pleasures. How are we to endure this ordeal? We shall need the spur of confidence. Let us see what that means.

Confidence. How are we to gain confidence? By faith in our own powers—the belief that we can do the thing required of us. This faith (or belief) is a growth. For example, let us suppose we are employed in a large business house, and one day we are called upon to do something on our own. Usually, someone above us in position has been

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there to give advice, if needed. But on this occasion we must work alone, without help of any kind, and to add to the difficulty, the work must be done quickly. We set manfully to work and make a success of the job. Commendation follows, let us say, and confidence is born through belief in ourselves, *i.e.*, in our own powers. If we are made of the right stuff we are eager for further tests. The opportunity comes our way, we attempt more difficult tasks, and gradually belief in ourselves is firmly established. But just as confidence represents a growth, it needs constant attention or otherwise we may lose it. We have to be on our guard, for some day we may be confronted with a difficulty that seems insurmountable. To give way to this feeling is to shake our confidence. We must redouble our efforts. Henri Cochet, the great French tennis player, once offered some pertinent remarks in this connexion, and although what he said was specially meant for tennis players, it holds good in other things: "We must never lose heart or confidence. A match is never lost till the last ball is played."

A Definite Aim. No man can hope to make much of his life unless he has a definite aim—the distant goal for which he intends to strive. Great dreams precede great achievements, no doubt, but unless

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the dreams are followed by resolute planning until our aim stands out clearly, we cannot hope for great achievements. The more vividly we can visualize the thing we desire to come to pass, the better our aim will be. The distant goal will then stand out like a beckoning finger. It is not without significance that the goal set before the Christian is one that can never be realized in its perfection. Life is an endless struggle for self-expression. That is our destiny. When we cease to struggle—to push onwards—we tend to die. Hence it behooves us to have a goal we can never hope to realize in its entirety; for that way lies happiness. If a man makes wealth, fame, or position his goal, he may, in attaining it, find that it does not give the joy he expected. These are all good things, desirable things, and most of us want them, but as mere possessions they are not enough; they must include something beyond them if the goal is to give us true happiness. The greatest men in every age have been the men whose goal has been an ideal. It is the striving towards it, seeing it grow clearer but still ahead of us, that constitutes the joy in pursuing it; for we are obeying the law of life, which is continual progress. Set your goal high, for the higher the goal the higher the happiness.

Ambition. Aim and ambition are commonly re-

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garded as much the same thing. There is a difference, however. In an aim there is singleness of purpose. In ambition, besides the aiming there is something else. We shall see what this is if we divide ambitious people into two classes, A and B. In the A class, the ambitious man seeks power, wealth, influence, and such like rewards. That represents his aim. But he wants more than that. He wants the power, wealth, and so forth, so that he may exact homage from his fellows in the way of recognition and applause for what he has achieved. In the B class, the ambitious man puts his ambition on a higher plane. He pursues an ideal. And though he may find some pleasure in rewards, his real pleasure is in the pursuit of his ideal. The world may hail him as a great success, a man who has reached the heights of fame, but that does not disturb him. He has no illusions. He himself is the judge of what he has attained, and his judgment tells him he still falls short of his ideal; and this knowledge saves him from the pride of the Class-A type of ambition.

What is a worthy type of ambition? I think it cannot be denied that no ambition is worthy that does not pay a high regard to character. There are heights of attainment in character that no man can scale, and the rewards are in proportion to the

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height we reach. If our ambition is a worthy one we shall seek to make the best use of our talents and place them at the service of the world. Wealth, position, and influence may come our way, but they will be of secondary importance in our eyes. Our joy and happiness will be in placing our ideal on higher and higher planes so that we may experience the pleasure of pursuing it.

The difference between the two classes of ambition may be looked at from another angle. The man who has the world at his feet (the class A type) has to look down to find his pleasure. The man whose goal is an ideal (class B) finds his pleasure in looking upwards. Finally, any ambition that fails to bring us the happiness and satisfaction we expected it would bring when first we set out to attain it must be regarded as failure.

A Full Day's Work. This is a vital thing to him who seeks success, whether he is working for himself or for an employer. As an employee his point of view must be that although he is working for an employer he is, in a much more real sense, working for himself. Through his daily work he is building up for a successful career.

Here is how the full day's work idea worked out in the case of a woman who won success. It is taken from the point of view of an observer: "She

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is vital, energetic, and daring. She has intelligence, courage, the eye for opportunity, imagination, and sufficient vitality to carry her through the entire day. She shows enthusiasm for her job and has the conviction that it is the most important and interesting in the world." A woman (and it applies to men also) who can put in a full day's work in this spirit, so that it is recognized by others as characteristic of her, is bound to find her niche in life.

There remain two other requisites for success—Self-Knowledge, and Care of the Human Machine. They are so important that I am going to give a separate section to each.

§ 22. SELF-KNOWLEDGE

Self-Knowledge, or as it is sometimes called, self-understanding, is a very important thing not only to all who seek success but also to all who desire to get the most out of life.

The average man knows very little of the workings of his own mind. He never looks inward to discover the nature of his desires, his motives, his defects, his aims, the impulses that move him to action, the things he loves and the things he hates, the things that move him to anger and the things

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that inspire him. He does not know that there is an unconscious yet active region of the mind which influences both his consciousness and his behaviour. He has never heard of the "Censor" whose business it is to keep us ignorant of what is taking place below consciousness. He knows nothing of the opposition between the different parts of the mind—the contest between inconsistent and opposing mental tendencies—or that through this conflict certain thoughts may be "repressed," *i.e.*, prevented from reaching consciousness, and thus may work great harm to his life.

A man's success in life depends not only upon the necessary ability required in his work, but also upon his emotional and conative make-up. Laboratory tests have revealed how we are all influenced by emotional impulses which we neither suspect nor reveal outwardly. The good life is in very truth the result of constant conflict. Ideally, the good life would work automatically. For instance, if we could attain to the ideal standard of life, as soon as a wrong idea (something forbidden by our code of conduct) entered consciousness, a counter idea would automatically inhibit the wrong idea. Such a person would be, in the full sense of the phrase, "A well-balanced person." It is, as we have said, an

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ideal state of being, and few there be who can lay claim to even a near approach to such a state.

The world is full of badly balanced persons who by their inherited tendencies, physical make-up, minds with ineffectual power of inhibition, and lack of energy, offer a poor fight in the conflict with life. Their minds are a bad-reacting apparatus, for they are poorly housed and poorly nourished. A well-balanced mind is the product of a well-treated body.

How can we attain to some measure of self-knowledge? The answer is, as already indicated, by introspection, and the simplest way to acquire this power is by making a study of the people we meet daily and have contact with. By studying other people, trying to understand their mental make-up and the impulses that move them to action, we gradually gain the power to look inwards on our own lives and discover our own good and bad points. A clergyman once told me that he never really understood himself until he read a certain novel in which the principal character had points of contact with his own life. A good deal of self-knowledge can be gained in this way, by reading novels that are frankly and mainly character studies, and also by reading *modern* (I stress the word) biographies of famous men and women.

There are people who go through life without

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any pretensions to self-knowledge and all seems to go well with them. But let a crisis or disaster come, and they are helpless. They do not know how to deal with misfortune. They cannot adapt themselves to a sudden change, and they end in failure. Self-understanding might have saved them by showing them how to meet and deal with the new factors that have entered their lives.

§ 23. CARE OF THE HUMAN MACHINE

When you open your morning paper from time to time, the importance of the care of the human machine will be thrust upon your notice with poignant suddenness. Some great man has died just at the moment when he was greatly needed. Later on, perhaps, it is revealed that for years he had neglected his body and thus had had to pay the penalty.

No one needs to take to heart more the advice to look after his health than the man who is beginning to make real progress along the path that leads to success. Recently, the death of a famous English accountant at the early age of forty-nine, a man who had reorganised a dozen famous companies and carried through many intricate inquiries, brought into prominence the fact that there is a

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physical basis to success. Neglect your health and you cut short your chances of attaining the measure of success warranted by your ability.

The special temptations of the man who neglects the physical basis of success—care of the human machine—are, through eagerness to get on with his job, neglect of exercise and fresh air, not allowing himself proper time for his meals, neglect of relaxation to enable the brain to have periods of rest, and insufficient sleep. People who sin in this way (and who can calculate their number?) make excuse by saying they are saving time, and they really believe they are saving time. They say: “Why waste precious hours over food, or in exercising, relaxing, and sleep?” And yet these same people if in business would not dream of treating the machines in their workshops in this way. These, they readily see, must be kept in perfect order and periodically overhauled by experienced workers if they are to do the work expected of them. But their own personal machine—the human machine—is supposed not to require this attention. Yet, because of its complexity, it requires infinitely more attention than any man-made machine.

I could say much more on this important requisite for success, but I think I have said enough to indicate to all success aspirants the necessity of not neglecting the claims of the human machine.

V

§ 24. MEN WHO PREPARED FOR SUCCESS

ON READING THE LIFE of Max Aitken—now Lord Beaverbrook—I was struck by the following incident in his remarkable career. Fresh from his successful enterprises, he had come to England seeking for new fields to conquer; so it was said. He was not long in making his mark. Shortly after his arrival in England he caused a sensation at the Ashton-under-Lyne election of 1910. He had ten days in which to win the seat from the Liberals. It was a short time, and he was handicapped in the fight, for he was unknown to the people. He planned his campaign exactly as though it were some great business enterprise and won the seat by a majority of 196.

This incident set me thinking. I thought it would be instructive, for the purposes of this book, to look at the lives of some famous men from the angle of preparation.

Sir Harry Lauder is a good example of the man who has prepared himself for success. Before he set out for London to try his luck at the Halls, he went to see the performance of the renowned Dan Leno, who was then in Scotland. Here is his ac-

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count: "I watched every movement, every twist of the face, every raising and lowering of his eyelids, and I followed as best as I could his quick cockney patter." His conclusion was: "He's a good artist, but I'm equally good in my own line."

Few people outside of those who have read his book, *Roamin' in the Gloamin'*, realise the careful preparation Harry Lauder gave to his songs before singing them in public. Of his song "Tobermory" he says: "I had the song, words, and action perfect. The value of every phrase, each movement of hand, eye, or limb, the intonation of the laugh . . . had all been studied a hundred times." Similarly with his song, "Roamin' in the Gloamin'": "I had kept it up my sleeve for a year before producing it. I rehearsed it ten thousand times: I worked on it every day and often in my bed at night. I tried a dozen different costumes before I decided how I should dress for it. I studied each and every syllable of the words, every note and intonation of the music. The song was an obsession with me for months and months."

That Harry Lauder is a firm believer in long and careful preparation is borne out by the story he relates (told to him by Lord Northcliffe) about a small shoemaker who invented the tags for boot-laces. Lord Northcliffe asked the shoemaker how

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he had come to hit on the idea of putting steel points to the ends of laces. "By thinking of nothing else than bootlaces for twenty years," replied the inventor.

Sir Oliver Lodge is another fine example of the man who prepares for success, not only before his path in life is revealed to him, but also after it stands out clearly defined.

His school days began at the age of eight and ended at the age of fourteen. In a speech he made at Stoke-upon-Trent, in 1928, when he was presented with the freedom of the city, he said: "I had to keep accounts for my father, who traded in potters' materials. I used every spare of my time . . . I worked on mathematics and physics. I had a longing for knowledge. I used to work thirteen hours a day when I had a holiday from business. I even worked in trains and tramway cars." With his longing for knowledge it is not surprising that he recognised (as he himself has said) that he was not cut out for business. But it was not until he heard Tyndall lecture at the Royal Institution that his path in life was revealed to him. Then it stood out clear and strong—the path of science. By working in the evenings and utilising every spare minute, he prepared, without help from anyone, for the matriculation examination at London University.

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After passing with flying colours he prepared for the intermediate examination, which in due time he passed, gaining first-class honours in physics. This decided him. He gave up all thoughts of a business career, and at the age of twenty-one entered University College. The subsequent struggle to carry on was a hard one, for he had no money and had to support himself by giving lessons. Within five years he had gained the degree of Doctor of Science, and before he was thirty was appointed Professor of Physics at the new University College of Liverpool.

Maupassant, one of the great masters of the short story, began his writing career by a period of apprenticeship under the guidance and inspiration of Flaubert, the world-famous novelist. "For seven years," he said, "I wrote verses, tales . . . even a villainous play. Nothing of this remains." Flaubert was very frank with him: "I cannot tell if you have any talent. What you have brought me shows a certain intelligence, but never forget this, young man: talent is nothing but long patience. Go and work."

Flaubert's advice to Maupassant in regard to originality should be taken to heart by every young man who wishes to succeed. Here it is: "If you

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have any originality you must above all things bring it out; if you have no originality you must acquire it . . . Everything you want to express must be considered so long, so attentively, as to enable you to find some aspect of it which no one has yet seen and expressed. There is an unexplored side to everything, because we are wont never to use our eyes but with the memory of what others before us have thought of the things we see. The smallest thing has something unknown in it; we must find it."

Many young men of to-day, in a despairing mood, may be apt to think that there is nothing new left for them to discover, no new ways of doing things. I would advise all who think in this way to copy out and ponder well the above thought from Flaubert: "There is an unexplored side to everything . . . The smallest thing has something unknown in it."

John L. Baird. In § 21, under "Bearing Discomfort," I drew attention to the part played by discomfort in preparing men for the struggle towards success. John L. Baird, the pioneer of television, submitted himself to this training. His discomforts began in his first situation and developed in him the power for hard work and endurance which were to

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stand him in good stead in his career of inventor. He served as apprentice in a motor works. The opening hour was 5.30 a.m., and as on many days he had to put in overtime, he often did not reach home till late at night. His apprenticeship to success, as we may term it, was still more severe. For long years, years of heart-breaking disappointment, he had to struggle until success came in 1925 with the transmission of shadows.

Sir Charles Parsons, of turbine fame, was probably stimulated to early success through hereditary influences and his environment. His father, Lord Rosse, the astronomer, had won fame as the builder of the first really large telescope, and young Charles, one can be sure, was early taught that if he meant to do anything really big, he must prepare for it. Charles was not only willing but eager. At the age of ten he was already making small models of cars and boats. A little later, in his father's workshop, he constructed an airgun sufficiently effective to shoot a rabbit. And when only twelve years of age he is said to have anticipated the principle of the sounding machine afterwards constructed by Lord Kelvin. His later career was one of untiring energy from one invention to another, but the invention by which he will always

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be remembered is that of the steam turbine, which revolutionised marine engineering.

§ 25. PREPARATION THROUGH ADVENTURE

The call of adventure sometimes comes strongly to young people, and they find themselves unable to resist it. Old people shake their heads when a boy runs off to sea or leaves the security of the village or country town for the insecurity and danger of the metropolis. No good can come of such waywardness, they say; it means an unsettled career, tiring of one job after another, with disaster as the end.

And yet, despite the older people, it does not always work out in that way. The adventurous youth is often merely blowing off steam, as it were, releasing an excess of youthful energy. The years that seemingly have been wasted are revealed in later life as years of preparation. For when at length the goal stands out clear to these youths they astonish the world by the rapidity of their progress towards it. Let us examine a life of this type.

About sixty years ago the son of a successful fruit merchant in Covent Garden, London, ran away to sea and shipped as a cabin boy. He left the

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ship in South America, had his fill of adventure there, and returned home. His father then apprenticed him to a firm of shipowners and he sailed round the world. Back in London in his early twenties, he went on the London Stock Exchange. He was meditating a trip to the United States when he was prevailed upon to study law. Now mark his progress, and how the seemingly wasted years were made up in a rush. He was called to the bar in 1887, at the age of twenty-seven. Eleven years later he was a leader at the bar, earning, it is said, £30,000 (about \$150,000) a year. He entered Parliament in 1904, was appointed Solicitor General in 1910, Lord Chief Justice of England in 1913, and was created a peer in 1914. And that is not the end of the story. A viscountcy was conferred on him in 1916, and an earldom the following year. In 1918 he was appointed Ambassador Extraordinary to the United States and was warmly congratulated on the work he did there. In 1921 he was appointed Viceroy of India, a country which he first saw as a cabin boy. On returning to England in 1926, at the end of his vice-royalty, he was raised to the rank of marquess. Such, in brief, is the career of that wonderful personality, Rufus Daniel Isaacs, now Marquess of Reading.

PART FOUR

A SHORT SKETCH OF TWO LIVES

Jean Baptiste Henri Lacordaire (1802-1861)
Sir Edward Marshall Hall, K.C. (1858-1927)

Within my earthly temple there's a crowd;
There's one that's humble, one that's proud;
There's one that's broken-hearted for his sins,
And one who, unrepentant, sits and grins;
There's one who loves his neighbour as himself,
And one who cares for naught but fame and pelf—
From much corroding care would I be free,
If once I could determine which is me?

"A Little Brother of the Rich,"
Edward Sandford Martin.

VI

INTRODUCTORY

IN THIS CHAPTER I HAVE taken, for reasons given below, the lives of two famous men—Jean Baptiste Henri Lacordaire (1802-1861), the great Dominican monk and renowned French preacher and orator—and Sir Edward Marshall Hall, K.C. (1858-1927), one of the greatest advocates who ever practised at the English bar. Their lives exemplify many of the points dealt with in this book, particularly § 1 to § 23, and thus make them easier to grasp. They give reality to what, in the sections mentioned, may strike some readers as mere theory. In order that there may be no mistakes as to the parts to which I wish to draw attention, I have italicized them.

My main reason for selecting these illustrious men out of the many available is that in both lives there are singular points of contact. Both were the sons of doctors, both were members of the legal profession, both had a strong feeling for a career in the Church, but only one of them—Lacordaire—eventually entered it. Both were men of striking appearance, both were dynamic men swayed by

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impulses and emotion, with strong inherited tendencies; each was inspired by a woman to whom he turned for sympathy and counsel; both in their different spheres lived in the fierce glare of publicity, and both had their full share of failure and disappointments before attaining to success. Their lives, therefore, make an interesting and helpful study to young people entering or about to enter on a career. A young man battling with vague longings and doubts, or beset by difficulties and failures, is apt to think his own case exceptional. By a careful study of the lives of men like Lacordaire and Marshall Hall, who had to pass through similar trials, he will learn that what he regards as exceptional or peculiar to himself, is the common experience of many brilliant men who have gone before him.

I

LACORDAIRE

On May 12th, 1802, Jean Baptiste Henri Lacordaire was born in the little country town of Recey-sur-Ource, in the department Côte-d'Or, France. His father was a doctor and his mother the

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daughter of a Burgundian avocat. When Henri was four years old his father died and his mother was left with four sons to bring up, of whom Henri was the second.

As a child, Lacordaire is described as "very beautiful, a *melody of gentleness and petulance, of docility and vehemence.*" His old nurse loved to tell how he used to play at being a priest and preach to anyone who would listen, but usually the nurse was the sole congregation.

At the age of ten he was sent to the Lycée at Dijon, where he seems to have had a rough time. He said of these early schooldays: "God knows if there was one single shadow of education to be had at that school beyond military discipline and the reciprocal blows of the scholars shut up within its four walls. Religion, morals, civilisation, disappeared one after the other, and whatever good we retained must have been from the impressions of our childhood. For all my masters save M. Delahaye, I entertained the most profound indifference enlivened by a tolerably perpetual rebellion." The picture he gives of his later schooldays is brighter: "All of a sudden the literary seeds sown by M. Delahaye sprang up and I made a great success in Rhetoric. . . . I left school at seventeen, *my religion effaced and my moral life imperilled, but nevertheless*

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honest, frank, impetuous, alive to honour, keen for literature and all that is beautiful, putting before me as my guiding star an ideal of earthly fame."

At that time Lacordaire is described as beginning very decidedly to *exercise a power and influence* over those around him which became one of the most marked features of his after life. His tall well made figure, his handsome face with those large flashing eyes, that broad strong forehead, and that mobile ever-changing sensitive play of expression, won admiration even from the boys around him. The marked success during the latter part of his schooldays made him a sort of hero to his fellows.

After leaving the Lycée he entered the École de Droit. He said of it: "I neglected the study of mere law, attracted as I was by the *impulses of a higher intelligence*, and I was but as sorry a law student as I had been a sorry schoolboy." Such may have been his own impression, but his fellow students speak enthusiastically of Lacordaire's share in the eager discussions—his bursts of eloquence, his exquisite power of appealing to the higher feelings of his audience, his speaking looks.

His law course ended, his mother, despite her very straightened means, resolved to send him to the Bar at Paris. He was then about twenty years of age, but Paris did not dazzle him. Speaking of it

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later, he said it was a vast heap of stones to him. He remained in his little room at the top of a house in the Rue Mont Thabor, oppressed, lonely, controlling by strength of character and self-domination the restlessness of his unsatisfied longings, not realising why he was unsatisfied, and striving to throw himself into the monotonous work which he already felt was not his true vocation. "This vivid imagination and this enthusiasm which consume me," he wrote, "were not given me to be stifled by the frost of law, to be crushed under all its realism. But I am kept in my present position by force of reason, which tells me that trying all things and changing conditions is not to change one's nature . . . *I am continually distraught by the struggle within me of two opposite principles*, cold, hard reason reacting upon an ardent imagination, and causing more disenchantment than the latter had caused illusion."

That Lacordaire was successful was undoubted. He was told that if he was watchful over his exceeding facility of speech he would become a leading advocate. Nevertheless he was not satisfied or happy in his legal career.

Here is his account of his conversion: "It was in my weary state of isolation and mental sadness that God came to seek me. No books, no man, was the

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instrument between him and me . . . It is impossible for me to tell the day, the hour, or the manner in which the faith I had lost for ten years reappeared in my heart as a flame not wholly extinct. Theology teaches us that there is another light besides that of reason, another impulse beside that of nature, and that this light and impulse, proceeding from God, *work while we know not whence they come or whither they go*. . . . He who has never known such a moment has not fully realised life; a glimpse thereof has entered his veins by inheritance, but the full stream has not swelled into keen energy . . .” Writing of his conversion to a friend, he says: “I am greatly changed, and honestly I cannot tell how it has come to pass.”

The decision to sacrifice a great legal career was made, and in 1824 he entered the college of St. Sulpice, and in 1827 was ordained priest. In 1828 he became chaplain of the Convent of the Visitation, and in 1829 chaplain of the College Henri IV. The next four or five years proved a stormy period in Lacordaire's life. In the spring of 1830 he suddenly resolved to go to la Chesnaie and see the man whom he regarded as the only great man in the Church of France. This was the Abbé Lamennais. As a result of this meeting, Lacordaire was asked to assist in founding the *Avenir*, the well-known

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high church and radical newspaper. He threw himself enthusiastically into the movement. It was he who wrote the fiercest diatribes and faced the most burning questions. The Jesuits and bishops took fright at the new doctrines of liberty of the press, of instruction, and of discussion. In 1831 Lacordaire and Lamennais were summoned by the government for writing in the *Avenir* against the appointment of three bishops by the King. They were charged with exciting the public to contempt of authority and disobedience to the law. Lacordaire was his own advocate and made a brilliant and impassioned defense, and both he and Lamennais were acquitted.

During Lacordaire's work on the *Avenir* he had the good fortune to make the acquaintance of Mme. Swetchine, the wife of a Russian general, one of the best informed, most truly intellectual women of her day. She was far from handsome yet there was an attraction about her face and manner which won everybody; this and her boundless power of sympathy irresistibly drew all ages and temperaments to her. Her salon became the most remarkable in Paris for the talent, originality, and personal piety of those who gathered there. Lacordaire, speaking of his first introduction to her, said: "Mme. Swetchine received me with a friendliness quite unlike the ordinary world's ways, and I soon grew

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accustomed to tell her all my troubles, my anxieties, and plans. She used to enter into them as though I were her son . . . She saw me surrounded by dangers, guided so far by my inspirations, without worldly experience, without other compass to steer by than my own pure intuitions, and she felt that in becoming a second Providence to me she was doing God's work. From that day, in truth, I never made any decision without discussing it with her, and I owe it to her that I have stood at the edge of many a precipice without falling over." For a quarter of a century she continued to be the guide, the counsellor, the healer of his struggling, agitated temperament, which grew calm and self-possessed beneath her softening influence.

Soon after Lacordaire's acquittal in connexion with his writings in the *Avenir*, he and his friend Montalembert (who also wrote in the *Avenir*) opened a free school in Paris, claiming as a right the liberty of teaching promised in the charter of 1830. The school was closed by the police and Lacordaire and his friend were tried and fined one hundred francs. In the same year, the *Avenir* was suspended, and being condemned by the Pope was finally given up.

Writing on December 11, 1832, Lacordaire, who was then thirty years of age says: "I mean to bury

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myself in the country, to live for a little flock and to find my whole happiness in God and the fields . . . *Farewell to great things! to fame and great men!* I have seen the vanity of all and only want to live in goodness and obscurity." He refused all attempts to draw him into public life, declining twice to become the editor of the *Univers*, which was beginning then. He also refused a professor's chair at the University of Louvain. Solitude was his passion at this time. He used to say: "A man is made within himself, not without." Yet at times a presage of the future must have come to him, for he writes: "The hour always comes to the man: it is enough that he wait patiently in nowise controverting Providence."

His first sermon was preached at Saint Roch in the spring of 1833. *It was an utter failure.* His friends all went away saying that he was an able man but would never be a great preacher! He came to the same conclusion himself, but thought he might be able to do good work reclaiming young men. In the following year he was asked to give a series of conferences to the students of the College Stanislas, one of the least important in Paris. At the second conference the chapel was so crowded that a temporary gallery had to be erected. The conferences stirred up opposition. He was denounced

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as a dangerous democrat, a preacher of perilous novelties. His opponent so worked on the Archbishop of Paris that he first stopped Lacordaire's conferences and then forbade their renewal. To Mme. Swetchine Lacordaire wrote: "I am quite calm and happy and leave all to Providence, Who has never failed me and knows what is best for me . . . Persecution is always profitable to those who bear it worthily."

Time went on. One day a priest advised him to go and see the archbishop and come to an understanding with him. He went. The archbishop received him coldly. After some considerable silence the archbishop said abruptly: "I am thinking of appointing you to preach in Notre Dame; will you accept the appointment?" Lacordaire asked for twenty-four hours' consideration. . . . He had succeeded in the presence of a limited audience but he might easily fail before some 4,000 listeners. In the end he accepted, and his opponents offered slender opposition to his appointment; they hoped it would be his destruction, but they knew nothing of the preparation he had made for such work. The day arrived. Notre Dame was filled with a multitude of "unwonted character." Here is part of Lacordaire's own account of the ordeal: "When I had once fairly got possession of my subject and

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my audience, when my heart fairly heaved with the necessity of seizing hold of this vast assembly of men, and when the first calm had yielded to inspiration, one of those outcries which never fail to touch men when they are true and deep, escaped me. The archbishop trembled visibly, a pallor which even I could see came across his face; he raised his head and cast a look of astonishment at me. I perceived that the battle was won as concerned him, and it was so also with the audience."

This was the beginning of Lent, 1835, and the first of Lacordaire's famous conferences. Often several hours before they began, there gathered "a vast crowd of men of every age, every position in life, every form of belief and unbelief, and every kind of politics." He was only thirty-three, and was surrounded with everything that could satisfy him when "*through one of those marvellous intuitions* which possessed him more than anyone I ever knew," says his friend Montalembert, "he realised that silence, solitude, and recollection were needful to him; and acting with his usual decision and promptness, he resigned his post at Notre Dame." Speaking of it many years later, Lacordaire said: "I felt myself not ripe enough for the work." On another occasion he said: "Through all important epochs in my life *I have always heard God's voice*

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within me bidding me how to act; I have always followed that *secret warning*, and I have always had reason to rejoice that I did so."

He went to Rome in May, 1836, where he met Montalembert, and the two friends led a happy, peaceful life together. He was cordially received by the Holy Father and the Cardinals at the head of affairs. Of the eighteen months he spent in Rome he says: "My long sojourn had given me wide scope for reflection. I *studied myself*, and I studied the general needs of the Church." As a result he became convinced that the greatest service he could render Christianity was to revive the religious orders, and in April, 1839, he took the habit in the chapel of St. Dominic, Santa Maria sopra Minerva. In the following year, with the permission of the new archbishop, he appeared in Notre Dame in his monk's habit. The next three years he spent partly in France and partly in Italy. In 1843 he resumed his conferences in Notre Dame and continued them till 1851.

He also preached in the great provincial towns. Here is a typical instance of how his message was received. At Lyons, in the Lent of 1845, crowds—the elite of the population—gathered round the doors of the cathedral by five o'clock in the morning and the moment they were opened the crowds

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entered and in a short time every seat was occupied. These people were content to sit seven and eight hours waiting in order to hear Lacordaire preach for one hour. Yet he himself said with tears: "I am frightened at all this success."

In the revolution of 1848 Lacordaire accepted the republic and was elected to the Constituent Assembly, but resigned his seat ten days after his election. He recognized that his temperament, so impetuous and so thoughtful, was not adapted to the daily storms of parliamentary life. For the years remaining to him he never suffered politics to engross his mind. His last conferences, delivered at Toulouse in 1854, are the most eloquent of all. After finishing them he undertook the direction of the military school of Sorrèze, where his influence over the boys was comparable to that exercised by Dr. Arnold at Rugby.

In 1859 the Académie Française sought to confer on Lacordaire the highest honour France can offer her literary men by making him an Academician. In accepting the honour, he made the usual oration on January 24th, 1861, in the presence of an unusually large and illustrious gathering. Not for long did he retain this "post of earthly honour." From that time his health gave way, and on Thursday, November 28th, he was laid in the grave.

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Some of Lacordaire's Sayings

"Everybody in these days fails through hurry; they don't remember that good circus-drivers begin slowly, which is the real secret of all things."

"I am never unhappy save *when I hesitate what course to take*; at all such times I suffer greatly from uncertainty first of all, and then from apprehension of what may occur. But once my resolution is taken, I become calm and at rest."

"I am always *resigned beforehand* to fail in anything, and my consolation is that even in failure I may be at rest because I have done my duty, and striven for that which is right."

II

MARSHALL HALL

Edward Marshall Hall was born at Brighton on September, 16th, 1858. His father was a well-known doctor in the town, and his mother (a very beautiful woman from whom Marshall inherited his strikingly good looks) was the daughter of an official in the postal service. Marshall, the youngest of ten children, was devoted to his father and mother.

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Dr. Hall's first intention was probably that his boy should follow his own profession, for he imparted to him a sound knowledge of medicine. This knowledge was not wasted. It proved invaluable to Marshall in the poisoning cases in which he acted at the height of his career. For all Marshall thought so highly of his mother, it was to his sister Ada, both as boy and man, that he came with all his troubles for counsel and sympathy. He thought the world of her and was heart-broken by her death in 1905. *He ascribed to her inspiration* whatever success he had in life.

Probably there is no profession where all sorts of knowledge is so useful as in the legal profession. When quite a small boy Marshall acquired that passionate love of firearms which was to stand him in such good stead in so many of his great trials. His first inclination to go to the Bar was formed at the age of fourteen. He was taken by his father to witness the opening stage of a great poisoning case. The way in which the evidence for the prosecution was presented so fascinated Marshall that from that moment he felt he had found his vocation in life.

From a small school in Dorsetshire Marshall was sent to Rugby, where he remained just over two years, his main distinction being in cricket. He could not learn lines by heart, and finding the

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writing of Greek and Latin impossible, he was allowed to do mathematics instead. This indulgence he justified by winning a mathematical prize.

Two characteristics of the man appeared in his school career—his *passion for collecting and bartering*, and his *reckless defiance of authority*. The impulsive side of his nature also began to show itself. When he was eighteen and the second boy in his house a *wave of religious emotion* swept him off his feet, and he was set on going into the Church. And then his defiance of authority led to a feud between him and his house-master in which the latter won. He persuaded Dr. Hall that his son was doing no work and would only be remaining at Rugby for athletic distinction. The result was that Marshall was removed from Rugby in 1876 and given an office stool in a well-known firm of tea merchants. Although the work was far from congenial to him, he always said the few months he spent there gave him a knowledge of commerce which was invaluable to him in later life.

Although his own inclination was still to go into the Church, his father, who had destined him for the Bar, thought his gifts more suited for advocacy than for preaching. Accordingly, he was sent to St. John's College, Cambridge, to learn law, but again Fate grew busy. At the age of twenty he fell in

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love, and as he always felt things very violently, when his suit was rejected he left Cambridge after a residence of a few terms. Feeling he must get away from England, he made for Paris, where he led a happy life with the students and artists of the Quartier Latin, gaining, as he often said, a real knowledge of human nature. The allowance made by his father he supplemented by constant dealing in precious stones. He had learned what he knew about jewels as a boy in Brighton from an old goldsmith in whose shop he had spent many happy and fascinating hours watching the goldsmith as he looked for flaws or beauties in a gem. With the knowledge acquired in this way he was able to buy in Paris and sell at a profit in London, and vice versa. But despite the gay life of Paris, *the strong forces of his nature allowed him no rest*, and he still cherished the desire to take holy orders. He left Paris for a trip to Australia, the profits from his dealings in precious stones and a cheque from his father providing him with the necessary funds. While in Australia his fortune was told: "After much travelling about I am to settle down, lose my wife tragically, and marry again. The cards also predicted that I was never to be ordained. This I don't believe, as I hope my mind is firmly set in that direction."

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Soon after his return to England he met again the young lady whose rejection of his suit had led to his leaving Cambridge, and she said she would marry him. With his engagement he gave up thoughts of the Church and turned to the Bar. He went back to St. John's College and in the summer of 1882 took a pass degree in law, and in the same year was married.

He was twenty-four on his marriage day—an ever-remembered day—for “while they were still in the carriage that drove them away from the church, his bride told him she had never cared and would never care for him as he had cared for her.”

During his first year at the Bar he only made a few guineas and he was beginning to wonder whether to give it up for more lucrative work consequent upon an offer from a large jewellery firm when *luck came his way*. He was sitting in the robing-room at the Old Bailey, doing nothing, when a busy junior (Mr., afterwards Sir Forrest Fulton) rushed in with a large brief and asked him to make a careful note of the facts. So satisfactorily did he perform the task that he was invited by Mr. Fulton to come into his chambers. It was he, too, who advised Marshall to devote himself to criminal work, thus paving the way to his future success.

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At the Old Bailey Marshall soon gained a footing, but it was in his native county, Sussex, that he won his early laurels as a defender of prisoners. The press realised very early that there was "good copy" in his fearless advocacy, which made him bad friends on the bench, but made him known as a man who would stick at nothing in defence of his client.

In 1888 a great trial came to him. His wife left him and in the same year died in tragic circumstances. After her death he sat *grief-stricken* and unapproachable in his chambers, feeling that he must get away or lose his reason. Gradually, however, his natural buoyancy enabled him to take up his profession again and find in hard work the solace he needed. His loss was the world's gain. Without his heart-breaking experience "it is doubtful whether he could have had that vivid power of compassion which made other men's tragedies his own and made him the greatest counsel for the defence of his time."

In 1895 he suffered another serious loss. He lost his wonderful health, due, it is said, to the strain of his work in the courts, which told on his vitality and brought on an attack of double pneumonia. For many weeks he lay between life and death. On his recovery he had first to build up his strength

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and then his practice. It was shortly after his return to the Bar that he married again. In 1898 he took sick, usually a risk, but not to him. He was out of his element as a junior. By nature he was always a leader.

Despite his oratorical powers, Marshall Hall was not attracted by politics, but in 1900 he was asked to contest Southport. In a dream, he saw in gold letters the name "Southport" on an engine, and convinced that it was a lucky omen, he consented to stand and eventually won the seat. Like other *mystical natures* he was strongly attracted by the supernatural. In his case he certainly had some grounds for his belief. Besides his fortune, which was told when in Australia, witness the remarkable reading by Cheiro, the famous palmist, given when Marshall Hall was almost unknown: "From thirty years of age until the last moment of your life, your success will be steadily on the increase. . . . You are endowed with more eloquence than logic. . . . There are two marriages distinctly indicated; the first will cause you to pass through some bitter ordeal that will affect the whole of your life. . . . In length of years you will reach the average span. You will die in harness at the very zenith of your career."

Marshall Hall's *maiden speech in Parliament was*

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a failure, and he never forgave the House of Commons for it. He was a member of the House for eleven years, yet never made a speech of any importance. *He failed to take a great opportunity.* After a first failure, which he could easily have repaired, he wilfully threw it away.

His progress at the Bar did not suffer from his failure in Parliament. His consistent success in the courts gave him great confidence, and he won many unexpected victories. But Fate was busy with a setback. He had obtained a heavy verdict against a popular and powerful newspaper, and on the appeal the verdict went against him and he was censured by the court. The effect was serious for him. It destroyed his confidence and almost ruined his practice. His income dropped from thousands to hundreds. Yet he put on a bold front before the world. Here is how Lord Birkenhead describes him at that time: "Day after day he would come into Inner Temple Hall for lunch, surrounded by the young men in his chambers, apparently in the highest spirits of them all, gay and full of delightful anecdote." The Bar began to be proud of his indomitable personality, and his popularity dates from this period.

Early in 1905, when his professional fortunes had

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fallen to their lowest, his beloved sister died and he cancelled all but professional engagements. Writing of her in 1923, he said: "I had the good fortune to be brought up by this sister, and between her and myself existed a bond of affection which I fear is rare but than which I believe there can be none more perfect. There was between us a telepathic sympathy that was independent of separation, and I could record many instances where we both have known what was happening to the other far away." In this year he had another loss. He was defeated at the Southport election, and though outwardly gay he was greatly disappointed, and to his friends he began to *talk of himself as a failure*. But the year 1905 brought him one piece of luck. He made his peace with the newspaper proprietor who had so affected his fortunes. The two became friends and he could face the future with greater confidence. In 1907, to tide himself over his financial difficulties, he resolved to part with his treasures—a rare collection of silver and antiques. They were sold at Christie's and realised nearly £6,000.

After 1908 things took a turn with Marshall, and by 1910 he had more than recovered his old position at the Bar. In this year, on January 10th, he also recovered his seat in Parliament, but for a dif-

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ferent constituency. In November of the same year he was elected a Bencher of the Inner Temple.

The Great War brought Marshall Hall more unhappiness. With a German lady as wife his position was "an embarrassing one." Unfit for service himself, he saw less of his friends and absorbed himself in his professional work. In 1916 he retired from politics and was made Recorder of Guildford, which office he held till his death. In 1917 he was knighted, and was still hoping for promotion to the Bench. He was bitterly disappointed when he was passed over. Shortly afterwards he was approached to write his memoirs. When asked what he would call the book, he replied sadly: "*The Story of a Failure.*" He never got beyond a few pages—the mood was not there. Yet though in a depressed state he might think of himself as a failure, he knew he was a success as an advocate. In 1922 came another disappointment. A post which he had coveted for years—the Recordership of London—fell vacant and he applied for it, but withdrew in favour of a friend.

His last case was at Derby, on January 12th, 1927. It was a long and tiring case, and as it did not finish on the Saturday, he returned to London for a restful week-end, leaving his luggage behind. On

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the Sunday he went to bed, never to get up again. He who had always been a fighter, would not yield to death without a great struggle. But the end was inevitable, and about midnight, on February 23rd, the long battle was over.

During his illness innumerable enquiries as to his condition were made by men in all ranks of life, from the King, Judges, members of the Bar, down to men and women in humbler ranks of life whose cause he had fought. On the day after his death the flag over the Inner Temple flew at half-mast and the Bench and Bar of England gathered in the Lord Chief Justice's Court to do honour to his memory. A great crowd drawn from every rank of life collected to see his coffin carried in and out again of St. Marylebone Church, and his professional brethren did him honour by a special memorial service in the Temple Church. The urn containing his ashes, at his earnest request, was buried by the side of his parents at Tunbridge Wells.

In a speech to young people at Southport, Marshall Hall gave them the following advice: "Open the ledger account with Life and take good care to put in big letters everything to the credit side, and in as small letters as you can that which has to be placed on the debit side, because it is not by

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the contemplation of unhappy things that you can make life happier." There is truth in this advice, and although Marshall Hall's audience could not know what he specially had in mind, the student who has read this brief sketch of his life will understand. No one can afford to neglect the debit side of Life's ledger. Some of the items on Marshall Hall's debit side of his ledger must stand. Even he could not remove them, but others he could have transformed into credits. Consider for a moment, these debits: Impulsive, headstrong, not given to caution, disregard for authority. How much happier, how much more successful, his life would have been if he had dwelt on these debits and made endeavour to remove them! With such severe handicaps as these, how then did Marshall Hall win the measure of success he assuredly did? The credit side of his ledger makes this plain: Self-reliant, great confidence in himself and in his powers, great knowledge of the world, quick-minded, great powers of eloquence, an understanding nature, sympathetic to all in distress, naturally cheerful. These are all success items. When we add certain physical qualities—strikingly handsome appearance, a tall well-proportioned figure, a personality that constantly showed a bold front to the world under the severest blows of Fate, always radiating vigour and courage

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—it is not difficult to understand why men, impressed by his credit side, predicted his eventual success.

Students who are interested in the career of Sir Edward Marshall Hall should read the brilliant *Life* by Edward Marjoribanks, M. P. (Publisher, Gollancz.)

PART FIVE

NERVOUS AND SELF-CONSCIOUS HANDICAPS TO SUCCESS AND HOW TO OVERCOME THEM

Go search beneath your tower's foundations; there
Are the unbuilders, busy while you build;
The undoers are there. . . .

"The Man Who Saw," Sir William Watson.

VII

INTRODUCTORY

M_Y ORIGINAL INTENTION, as may be gathered from my remarks on §§ 16, 17, and 18, was to deal here with only a few handicaps to success, such as Nervousness, Timidity, Shyness, Stammering and Stuttering, Blushing, Fear of Ridicule, Fear of Failure, and Imaginative Fears. I have since decided that a wider range of handicaps is desirable, and also some preliminary training on the part of the student before attacking his (or her) individual handicap.

The subject naturally falls into four main heads: (1) The First Stage of Training—The Control of Fear, The Nature and Use of Inhibition, The Control of the Muscles; (2) The Second Stage of Training—Nervousness and its Cure, The Fear of Self and its Cure; (3) Self-Conscious Fears and their Cure; (4) Fear in Social, Professional, and Business Life, and How to Cure It. These handicaps are all mental in origin and can be entirely removed or controlled to a very great extent, if those who suffer from them will carry out the advice given in the sections that follow. The rules

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in these sections are taken from one of my earlier books (now out of print) and can be followed with every confidence.

For the Control of the Emotions, Thought Control, Suggestion, and Auto-Suggestion, students are advised to consult the author's book, *Thought Control in Everyday Life*, where these subjects are discussed in full detail.

Preliminary Training—First Stage

§ 26. THE CONTROL OF FEAR

Fear is a tremendous force in life; it can destroy, but it can also create; it unlocks hidden sources of power, and forces us to make the attempt to use them. This will be clear to you when you reflect that the correlate instinct of fear is flight. Now flight is really a call to action, a putting forth of all our activity to escape from that which causes us to fear. We must ask the self-conscious person, especially, to dwell a little upon this idea of fear being a force. Try to grasp that it is a call to action, a call to put forth energy. Remember that flight is not the sole channel of activity; the call is to *all* the powers of our organism. This is seen at once when

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there is a check to flight; at once the fighting instincts are aroused, and we give battle. If victory crowns our efforts, the seeds of self-confidence and self-reliance spring into life; we become bold, courageous, triumphant, dominant. As we become accustomed to this new state of being, we grow calm, self-possessed, fearless.

From the above it will be apparent to you that the control of fear must begin with a particular mental attitude towards it. Try to look at fear as *creative*, not destructive, and at once you have your feet on the path of control. Learn that the weapons to fight fear are self-reliance, self-confidence, calmness, self-possession. With these at your command you have the fearless attitude of mind. When you know how to secure this attitude, you will find it easy to cure or control any type of self-consciousness.

(a) *How to Gain Self-Reliance.* Let us first try to grasp what self-reliance means. The word really is a compound of *re* (meaning "back") and *ly* or *lie* (meaning "to rest.") To rely on anything meant originally to rest by lying back on the thing, hence the word reliance came to signify dependence on some thing, or object; by a natural extension the word was applied to persons, signifying dependence on others. Opposed to this came the word self-

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reliance, signifying dependence on one's self, on one's own powers and abilities.

How is a man to proceed who desires to become self-reliant? The answer is simple—he must give up the practice of leaning on others. He must think things out for himself, he must try to form his own opinions on all kinds of things, he must learn to act on his own initiative. Instead of waiting for others to come to his aid, he must strike out for himself. He must constantly spur himself on with auto-suggestion. Thus he will say: "I am resolved to think this thing out for myself," "I *will* find the way to do this thing," "I have every faith in my own abilities." He must carry the spirit of these affirmations into everything he does, everything he attempts.

It will assist you greatly in seeking to cultivate self-reliance if you will carefully think out to what extent you really rely on others in your daily life. Ask yourself to what extent you rely on others in forming your opinions: do you rely on a particular book, magazine or newspaper? If so, do a little hard thinking instead; use your reasoning powers and see where they lead you. In business, do you rely on some particular person to help you in a difficulty? If so, try to solve your difficulty yourself. Exert yourself, act for yourself, and then you will natur-

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ally come to rely on yourself; you will be self-reliant.

(b) *How to Gain Self-Confidence.* The man who has learnt to rely on himself will find that he has taken the first step towards gaining self-confidence.

Self-confidence means having confidence in one's ability to do things, and as a man begins to rely on himself and finds that he *can* do things, he gains confidence in his power to do certain things. As this power grows (as it will in proportion as a man relies on himself) he will attack new things with faith in his power to conquer the new thing.

There is a great difference between self-confidence which has been acquired, and the confidence of a certain type of man whom we popularly term the confidence man. The latter is so confident of his power to do things that he often fails through lack of caution and for want of using all the means necessary to success. The man who has *acquired* self-confidence has knowledge of himself; he knows what he can do, and he bases everything upon this self-knowledge. He plans out his campaign, leaves nothing to chance, and makes sure he has a thorough grasp of the situation. He constantly spurs himself on by auto-suggestion: "I am confident I

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can do this," "I have every confidence in my power to do this, to carry this through."

If you want to gain self-confidence you must rely on yourself; take courage from your victories, and constantly use auto-suggestion to help you in new ventures. In this way self-confidence, confidence in your own abilities, will grow more and more, and help you to succeed in whatever you undertake.

(c) *How to Gain Calmness.* A calm man is one who is able to control his feelings. The signs of calmness are shown in the face by a gentle relaxation of the muscles suggestive of repose and latent power. A calm man, therefore, always carries with him a sense of dignity and power, in the eyes of other people. The signs of calmness in the body are absence of jerkiness of motion or nervous tension; the muscles of the head, trunk, and limbs all appear to be thoroughly under control.

To gain calmness, you are advised to gain control over the facial muscles, and also control over the muscles of the head, trunk and limbs. You must also seek to gain control over your emotions, and take every opportunity to strengthen your powers of inhibition, and to practise control over your thoughts. In times of stress you must use auto-suggestion by affirming calmness: "I am calm; nothing can disturb my calmness." Close your eyes

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while you say this, and try to feel an inner calmness—this is important. This inner calmness will manifest itself according to your power of concentration. Repeat your affirmation of calmness when anything tends to ruffle you. Try to carry this spirit of calmness into your daily life. Gradually there will come the power to look at everything in a cool, calm, collected state of mind. You will find that in the midst of excitement and bustle you can always call upon this spirit of calmness, and that it will protect you, like a shield, from the influences surrounding you.

(d) *How to Gain Self-Possession.* Self-possession involves complete control over one's self, *i. e.*, control over our physical and mental powers at any time, but more especially when danger is apprehended, or when a sudden crisis presents itself.

To be self-possessed a man must have self-reliance, self-confidence, and the calm attitude of mind—these we have already discussed. In addition he must have the power of thinking quickly and acting quickly—all that we understand by presence of mind.

To acquire the power of thinking quickly and acting quickly—the power of quick decision—we must begin with the little things of life. If we seek to quicken our thinking power, we must check ourselves in our general reading and in our studies;

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we must pull up suddenly and ask ourselves if we understand what we have just read. We must answer quickly, and afterwards, when time permits, we must go closely into the matter and try to determine what errors of reasoning or judgment we have made. In business, or in professional life, when faced with alternatives, we must try to decide quickly so as to act one way or the other.

We hope it will be clear to you what we are seeking to inculcate, viz., the practice of making up your mind instantly, so as to be ready to act in critical moments. Unless you practise quick decision in the minor matters of life, you cannot hope to face difficult situations with success. You will, of course, make mistakes, but if you review the matter afterwards you will discover your weak points and be on your guard another time. Never mind your mistakes; accept them as part of the discipline you are undergoing. As you gain the power to act quickly you are preparing yourself for occasions when quick decision is vital.

§ 27. THE NATURE AND USE OF INHIBITION

(a) It is customary to look at inhibition as simply a state of inactivity; something has been stopped, or

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prevented, and all further action forbidden. But this is to overlook the power that has caused the check or inaction. The truth is, inhibition is really a state of activity, a putting forth of energy to prevent some other form of energy from manifesting itself. Inhibition is, therefore, always dual in character; it always implies something done and something prevented.

In the human body there are two kinds of muscles, voluntary and involuntary. The voluntary muscles (which alone concern us) are under the control of the will, and are generally arranged in pairs, each muscle of a pair being antagonistic in its action to the other. When one muscle is active the other is inactive, *i.e.*, it is inhibited. Thus, for instance, there are muscles that open the hand and muscles that close the hand; when the muscles that open the hand are active, the muscles that close the hand are inactive—both sets of muscles cannot be active at the same moment.

This rule of antagonism of opposites extends also to the world of thought, or ideas. When you centre your mind on one idea you oppose (inhibit) ideas antagonistic or opposite in character. Thus, you cannot love and hate a person in one act of thought, in the same breath, as it were. This gives the great rule for the breaking up of habits, and for all

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thought-control. To overcome the power of a thought you must employ another thought to drive it out.

(b) *The Value of Inhibition.* The value of inhibition is shown by the use to which it is put. Thus, (1) it is the beginning of the training of the will, (2) it is the foundation of thought-control, (3) it is the foundation of all psycho-therapeutic treatment where will-power is at fault, (4) it is the starting point of self-denial, (5) it is a check to impulse, (6) it brings great and true benefits to the nerves.

From the above it will be clear that inhibition is the fundamental factor in the development of character. To the man who employs it constantly day after day, week after week, month after month, year after year, it will constantly reveal new possibilities.

(c) *How to Train Your Powers of Inhibition.* Begin the training of your powers of inhibition by simple little acts of denial or forbidding. First attack your desires, next your impulses, and then your thoughts.

(d) *How to Check Desire.* You are accustomed to smoke a pipe, cigarette, or cigar every day, say after breakfast. Refuse to do it for *one* day, do something else instead. You are in the habit of

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drinking a glass of water, ale, wine, or spirits at lunch or dinner. Refuse to do this for *one* day—go without. You have a strong desire to go to a theatre, or other place of amusement. Check the desire for *once*—do not go.

There are a number of little things which you are accustomed to do every day, or once or twice a week. Choose *one* of these little things each day, and refuse to give way to the desire which it expresses. *Do not choose the same thing every day*; the law of habit will be either too strong for you or the nervous disturbance will be too severe. By a constant change each day you are laying the foundation of your power of inhibition, and you are training your will-power by easy stages.

(e) *How to Check Impulse*. An impulsive act is one that is done without thinking, without deliberation. The way, therefore, to check impulses is to think over quietly to what kinds of impulse you are liable, and to determine to check these in future. Your awareness of the impulse, and your intention to check it are the lines of attack. When the impulse tends to manifest itself, your intention (made previously) to check it will rise at the same moment through association, repetition, and the law of habit. Many people have an impulse to steal, but every time the impulse rises there comes with

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it the thought of the consequences that may follow the act of theft, and hence they refuse to obey the impulse. By knowing the impulses you are liable to, and determining beforehand not to give way to them on their appearance, you will find that in time the check will manifest itself, automatically with the impulse.

(f) *How to Attack Unwelcome Thoughts.* The rule for attacking unwelcome thoughts is simple. Every time the unwelcome thought arises switch your mind on to some other thought, *opposite in character*. Thus, if someone has done you an injury switch the mind to someone of whom it is always pleasant to think, or if you at first find this difficult, set to work on some task that will engage the mind, and so shut out the thought of injury. The natural tendency of the mind to wander will help you, and you will find, with constant practice, that it becomes easier and easier to shut out disturbing thoughts. Do not mind a few failures. The law of habit will help you to conquer, if you will but persevere.

§ 28. THE CONTROL OF THE MUSCLES

When we speak of controlling the muscles, you will understand that we refer solely to the volun-

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tary muscles, as they are the only muscles that are under the control of the will. For the purpose of this book we may divide voluntary muscles into two classes: (1) The muscles of the head, trunk, and limbs, and (2) the facial muscles (as apart from the muscles controlling the movement of the head). For the student of self-consciousness, the facial muscles are by far the more important of these classes, and will therefore demand more attention.

(a) *How to Control the Muscles of the Head, Trunk, and Limbs.* It is unnecessary for us to enter into an elaborate system of rules for the control of the muscles of the head, trunk, and limbs. There are so many books and systems of physical culture which make a feature of this kind of control that it is needless for us to go minutely into the matter. All that we shall do, therefore, will be to give a few general exercises having a special bearing on our subject.

Exercise 1—Learn to keep your head perfectly still for two or three minutes at a time. Sit upright in front of a mirror and keep your gaze fixed on any part of the head. Determine that you will not allow any movement of the head.

Exercise 2—(a) Sit as before, in front of a wardrobe mirror and keep your gaze fixed on the centre of the chest. Keep perfectly still for at least two minutes. There should be no movement other than

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that attendant on the function of breathing. (b) Stand in the centre of the room with your eyes closed and try to keep the body perfectly still. As a variation try to imagine you are standing on the brink of a precipice, and then check the tendency of the body to fall forward. (c) Lie down on a bed, sofa, or couch, for two minutes and try to keep every muscle perfectly still.

Exercise 3—(a) Hold either arm straight out from the body. Concentrate upon keeping the arm perfectly still for one or two minutes. (b) Stand on one leg, and extend the other leg about six to twelve inches from the body. Keep your gaze fixed on the boot of the foot extended, and try to avoid any movement for one or two minutes. Practise with each leg alternately.

(b) *The Facial Muscles.* The facial muscles are a most important group to the student of self-consciousness. They control the movements of the eyes, lips, mouth, and are to be found in the brow, cheeks, and nose. They are, generally speaking, an index to the mind, for they express the transient play of the most subtle emotions, the basest passions, and the finer feelings. To the trained observer, they betray a man's real character and intelligence, and are also a valuable means of diagnosing various mental diseases.

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(c) *How to Control the Facial Muscles.* There are two ways in which to practise control over the facial muscles, viz., (1) To watch the play of these muscles in other people, and (2) to study them in ourselves with the aid of a mirror.

(1) In watching other people you are advised to watch carefully the movements of the LIPS AND MOUTH, for they are a great index to character. The tightly compressed lips are associated with precision and strength of will and purpose. The widely open mouth signifies astonishment and wonder, the partially open mouth indicates lack of precision, lack of purpose, and lack of ambition. When the corners of the mouth are drawn downwards, it signifies that a person is out of spirits.

The muscles of the EYE should have careful attention; they are fairly easy to read. We all know the sparkle of the eye of the person who is glad or full of joy, the fishy dead-looking eye of the man who is in despair, the narrow glint of the man who is suspicious, the stern gaze of the man who is annoyed or angry, the shifty gaze of the man who is sly or treacherous, the fierce glare of the man filled with hate and fury, the downcast gaze of the man who is shy, timid, or bashful. The eyebrows should also be noted, for when they are oblique

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they denote deep dejection or anxiety. Note, too, the working of the muscles around the eyes when a person is in pain. Note, again, when a man or woman is sad and tired, the relaxed character of the muscles of the face as a whole; also, the slight tension of these muscles when a person is glad, and their strong contraction when under the influence of great anger.

VIII

Preliminary Training—Second Stage

§ 29. HOW TO CURE NERVOUSNESS

IN THIS SECTION WE have to consider four distinct types of nervousness, each of which will require separate treatment. These types are: (1) People whose nervousness is due to fear traceable back to childhood, (2) people whose fear is due to a nervous temperament, (3) people whose nervousness is due to wrong living, (4) people who are suffering from neurasthenia.

Types (1), (2) and (3) should carry out the advice, rules and exercises which we give below. Type (4) should recognise that the wisest and safest plan is to put the case in the hands of a qualified nerve-specialist. There is no specific cure for neurasthenia, and no general rules can be given: each individual is a separate study to the nerve-specialist, and will require special treatment at his hands. Thus, he must endeavour to find to what faulty mental habits the symptoms of the case point; he has to combat the patient's morbid self-analysis and introspection; he has to consider what

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diet is most suitable, and what surroundings, and what form of rest are advisable. All this requires time and a great deal of painstaking work on the part of the nerve-specialist, and only he is qualified for such an undertaking.

(a) Don'ts for Nervous People

1. Don't pin your faith to quack remedies for nervousness, especially nerve-feeding foods and foods to stimulate the brain. Your nerves and brain will get all the food they require from a good nourishing mixed diet. You cannot feed your nerves apart from your body; you can feed your nerves only by feeding your body as a whole. The same applies to the brain. If you feel you must have something other than your ordinary food, buy some sweets or chocolates and eat them after your meals.

2. Don't touch alcoholic drinks or narcotics; if you must have a stimulant take a cup of tea, which should be of good quality and not infused longer than two or three minutes. As regards the use of tobacco, there is no general agreement on the subject. If you can do without it, do so; if you cannot, use it in strict moderation.

3. Don't think that faith-healing, hypnotism, or any other form of suggestion alone will cure you.

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They are excellent in their place, but you must remember that nervousness always implies impaired nutrition. To cure it, therefore, you must first build up your body, and then mental methods of healing will have a proper chance to do their work.

4. Don't go in for exercise of a tiring or exciting character. Consult your doctor before you engage in games like cricket or football, and recreation such as golf and motoring. Walking is the best exercise, but unless you can take an interest in your walks they will not do you much good. Practise breathing exercises when out in the country so as to get the full value from your walk.

5. Don't try to keep too many irons in the fire—it leads to excitement and worry.

6. Don't do your work by fits and starts; and in work we include your hobbies and studies. Be regular; irregularity in work or study is harmful to the nerves.

7. Don't think that hard work will kill you. A man can work for a very long time if he steers clear of worry and excitement. If you can see your work progressing and yourself making steady advancement you will stimulate your nerves and enjoy life.

8. Don't dwell on thoughts that annoy you or cause you trouble, for this leads to worry. Wait until your mind is quieter and then think things

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out calmly and quietly. Be methodical in dealing with difficulties; go from point to point quietly and steadily until you can see light ahead.

9. Don't talk loudly or quickly either at home or abroad. Cultivate an even, quiet, steady tone of voice and you will help your nerves greatly.

10. Don't rush along the streets as if you were always hurrying to catch a train, and don't rush through your work at a feverish pace. Conserve your energy and you will strengthen your nerves.

11. Don't swallow your meals at a gulp. Eat leisurely and masticate your food thoroughly and in this way you will feed your nerves.

12. Don't talk to other people about your nervousness—its symptoms, its effect upon your health, its worries, or the remedies you have tried or are trying. To talk to other people about your trouble will only intensify it, and make it harder to bear and harder to cure.

(b) Rules for Nervous People

Rule 1. Live by rule. Map out your day and stick to your time-table, as far as possible. Regularity of life is of the utmost importance to you. Go to bed at a fixed hour each day, and rise at a set time. Never indulge in extra naps in the morning; they are very bad for nervous people. If you

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possibly can, get to bed by ten or eleven o'clock at the latest each night, and get up when you waken. Nature will soon regulate matters if you are punctual in going to bed at a fixed time each night.

Rule 2. Get away from everything and everybody for an hour each day. After lunch is the best time, but unfortunately this is not always possible for the majority of people. Lie down and rest (do not confound this with Exercise 1 below). If you can drop off to sleep, so much the better; if you cannot manage this, read a light book, one that is not overstimulating nor too dry.

(c) *Exercises for Nervous People*

Exercise 1. Lie down on a bed, or a couch, with your head and feet at the same level (*i.e.*, use no pillows or cushions for the head). Close your eyes and stretch out your legs to their full extent. After a few seconds raise each leg separately, and let it fall. Do not attempt to move it after it falls; let it lie exactly where it falls. Do the same with each arm separately—stretch it by the side to its full extent, next raise it about two feet in the air, and then let it fall, to rest where it falls. Next raise the head a few inches and then let it fall back to rest where it falls. Try now to feel that all the muscles

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in your body are relaxed and that there is not the slightest feeling of strain. Rest in this way for five minutes. Practise this exercise morning and evening each day, and also when you feel tired and worn out.

Exercise 2. After practising the above exercise for a few times try to combine with it the following exercise. While you are lying resting, perfectly relaxed, try to relax your mind. Stop thinking of business, or your profession, or any of your daily activities. Stop thinking of your hobbies, studies, amusements, news of the day, or any thoughts of a worrying nature. Simply feel that you are resting mind and body. Try for the time being to feel that you are resting, resting, and that nothing else matters for the moment.

Exercise 3. If you are in business, or in a profession, try the following relaxation exercise. It is one I can thoroughly recommend, for I have practised it for many years and have learned to estimate its value. As soon as you leave your shop or office, at the hour of lunch or at the close of the day's work, relax your mind by encouraging the feeling that you are free, free, free; free from the strain of your work. Try to feel that you have nothing to do now. You are having a holiday and are going to enjoy yourself. Inhibit thoughts of your work,

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and think nothing but thoughts of freedom, joy, and pleasure. Put this feeling into your steps as you walk along the street. Look at passers-by pleasantly, and continue to feel that you are free, free from all strain and anxiety. I can assure you that even a few minutes spent in this way works wonders as a mental tonic. If you put this exercise into practice, you will go back to your work a new man, and much fitter to grapple with difficulties or petty annoyances and worries.

§ 30. HOW TO CURE THE FEAR OF SELF

The signs of the fear of self are: (1) Depreciation of self, and (2) underestimating one's abilities. If you have the fear of self, you will recognise it by these signs in yourself. Now, if by some magic aid you could make these signs disappear in an instant, you would find their place taken by a new sign symptomatic of a brighter state, viz., belief in self. All your old habits of running yourself down and cherishing a poor opinion of your abilities would be gone, and in place of them would be a strong belief in yourself, and in your power to do whatever task was set before you. Do you grasp our meaning? *The cure of the fear of self must*

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proceed on the lines of belief of self. You must learn to believe in yourself, and then your fear of yourself will disappear.

Every man believes in himself to *some* extent; he knows he *can* do certain things. He knows that he can do his daily work sufficiently well to pass muster or to preserve his employment. He knows that he can read certain books with a full understanding of what he reads. He knows that he can play certain games as well as the average player. He knows that he can sing or play an instrument well enough to give satisfaction to his home circle or to a few intimate friends. He knows that he can eat and drink certain foods and liquids without any fear of consequences. He knows that among certain people he has not the slightest fear. We think, therefore, it will be fairly clear that every man does believe in himself in some degree. The weakening of his belief comes in only when there is any departure from the normal, when he is called upon to do something unusual. In other words, ask a man to come out of his rut, and at once his fear of self tends to appear.

I suggest that the man who desires to grow belief in self should proceed as follows. He should sit down quietly and review the things he *can* do. Let him make a list of these things, so that there may be

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no mistake about it. He should then, with his list in front of him, reason with himself as follows: "I can do all these things; I know I can. I can do them whenever it is required of me." Now what has this man done? He has laid the foundation upon which to build a fuller belief in self—he has made a start towards a better state of things. He begins to realise that he does believe in himself; he begins to realise the relationship of belief in self to knowledge of self. When a man reaches this stage he is in a position to grasp the significance of the following rules.

Rule 1. Check (through inhibition) any thought tending to depreciation of self.

Rule 2. Check any and every tendency to underestimate your abilities. Refuse to dwell on such thoughts—in this way they lose their power over you.

Rule 3. Encourage in every way belief in yourself—use auto-suggestion constantly to this end.

The man who is afflicted with the fear of self must make up his mind to employ the above rules constantly in his daily life; their application will not be difficult unless some sudden call is made on his belief. Suppose, for instance, you have applied these rules, and met with a fair measure of success, and then one day you are offered an important

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post. You may find it difficult now to keep back doubts as to your ability to fill such a post. You should remember this, however; the person who offers you the post must have *some* faith in your ability to occupy the post, or he would certainly not offer it to you. I ask you to lay stress upon this point of view. Say to yourself, "It is quite evident that the man who has offered me this post regards me as capable of filling it. I shall, therefore, accept it, and do my utmost to give satisfaction."

Try to look upon an invitation from others asking you to accept responsibility or to perform some service for them as a proof of their belief in you, and in your ability to do what they require of you. These people often know more about you than you do yourself; they have watched you quietly, and have summed you up, and in the great majority of cases their estimate of you is correct. There is another way to look at this; where you feel that a person has a good opinion of you, naturally you strive to do all you can to merit that opinion, hence you call up reserve powers of energy, and do your utmost to please that person.

As you learn to believe in yourself, you will find that your belief in self will grow stronger and stronger after each test or trial, until it becomes a driving force in your life. You will enjoy new tests

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of strength, for you will feel convinced that you will come out of them all right, and thus add to your belief in self. One of the most delightful feelings a man can have is this growing belief in self, and it will be yours if you will follow the advice in this section. To hasten the process, sedulously cultivate your powers of self-reliance and self-confidence, for in this way you will gain knowledge of yourself, and the more you grow in this knowledge, the greater will be your power to do what you undertake to do.

IX

Self-Conscious Fears and Their Cure

§ 31. HOW TO CURE TIMIDITY

IN READING THE LIVES OF great men, one is often struck by the fact that some of the world's bravest men were in their early days very timid individuals. This should be remembered by timid people. It should prove a stimulus to them to make an effort to cast off their timidity.

Timidity is a habit of mind, something that has grown from small beginnings. It is true that some people seem predisposed, through hereditary influences, to timidity; but even in their case their timidity is a process of slow growth. Very timid people often put this forward as an excuse for their timidity. They will tell you (or more often they say it to themselves) that they were "born timid," all their people are timid, and therefore they cannot help being timid. These people forget, however, that even if they were "born timid," or with a disposition towards timidity, this is not their sole heritage. Every man is born with numerous instincts, among which are the fighting instincts, such

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as pugnacity and assertiveness. Yes, even timid people are born with these instincts, and when these instincts are aroused timidity has to take a back seat. The timid man becomes bold and brave, and on occasion can be a warrior bold when under the influence of the fighting instincts.

The late Mr. F. W. H. Myers in his book on *Human Personality* mentions a curious fact, and it is a very encouraging fact to the timid man. He says that no matter how timid or unaggressive a man's habitual nature may be, under hypnosis he acts as a confident, resolute man will behave.

What message does this suggestive fact bring to you? I feel sure that if you will reflect upon it, it will bring to you this message: "If I like, I can, by calling into being the deeper forces of my nature, get rid of my timidity, whether hereditary or otherwise." That is the message Mr. Myers' suggestive fact will bring to you, and it should encourage you to make this call on the deeper forces of your nature.

To aid you in this worthy work, give faithful practice to the following rules, and I guarantee you will get rid of your timidity, and stand forth a courageous and resolute individual.

Rule 1. As a first step towards your cure, get rid once and for all of the idea that people are

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always trying to make you look small or to make a fool of you. Inhibit these ideas the instant they enter the mind.

Rule 2. Cultivate from now a spirit of boldness and fearlessness. Here is a useful little exercise that will help you to do this. EXERCISE: Stand in front of a wardrobe mirror. Draw yourself up erect with your hands down by your sides, and then use auto-suggestion. Say to yourself: "I feel much braver to-day. I feel more resolute, more courageous. I have more confidence in myself." Make phrases like these and repeat them with great earnestness. After a few minutes drop the exercise, and then try to carry a little of the spirit of your auto-suggestion out with you into the great world of your everyday activities.

Rule 3. Practise for a short time each day some form of physical exercise so that you may improve your physique and tone up your system.

Rule 4. Practise looking at people you meet in the street, or in business, with a fearless glance. Let the glance be swift at first, and as you gain confidence gradually extend the length until you can look at a person and engage in talk with him without any feeling of timidity. In looking at people, look at them straight between the eyes; let your

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manner be pleasant and courteous. Encourage the feeling that you are not afraid to look at anyone.

Rule 5. Practise reading aloud and thinking aloud when alone so as to get accustomed to the sound of your own voice. Imagine you are talking to people, telling a story, or describing something you have seen or heard about. Getting accustomed to the sound of your own voice will take away a great deal of your fear when talking to people.

Rule 6. This rule is the most important of all. Fight your timidity by going where you now shrink from going. Thus, when you go to a meeting do not slink into the back seats; go boldly up to the front seats. Similarly, in company, do not hang about the door of the room, sliding into the first chair and sitting on the edge as if afraid to trust your weight to the chair. Get well into the room and mix with the company boldly. At first you will probably find this course of action difficult, but it will not be very difficult if you have practised the preceding rules in this section. You will find, also, that with every attempt it will be easier for you to act as directed; then the time will come when you will feel a pleasant thrill go through you as you make your way to the front conscious that you have got rid of your timidity. This rule, at a first

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glance, may seem to many people horrid, brutal, and awful, but it must be done if you are to conquer your timidity. Remember, it is only the first plunge or two that is difficult, and it is surely worth the effort to get rid of your self-distrust. Better a few minutes of agony (if you like to term it so) than a lifetime of misery due to your timid fears.

§ 32. HOW TO CURE SHYNESS

It is related of a great English statesman that he was so shy that often rather than meet anyone but those with whom he was on intimate terms, he would stop and look in a shop window, and pretend to be greatly interested in its contents; or if time permitted, he would turn aside and walk off in another direction.

Instances like this are more common than one would suppose. Many men of the greatest ability are so cursed with shyness that they will do anything rather than mix with people who are not intimate acquaintances. A strange thing about many people of this class is that at times they seem to come out of their shell of shyness, and then they strike you as bold, fearless men. At such times, a

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stranger seeing them would never dream of thinking of them as shy; their bearing is entirely opposed to such a conception of them.

From a careful study and observation of shy people, I make bold to say that shy people are really people who are at heart brave and courageous; they only require the right stimulus to show themselves to the world in their true colours. I ask every shy person, therefore, to believe that it is possible for him to get rid of his shyness. All that is required is that he will endeavour to make every effort to overcome his trouble. Success is certain if he will persevere on the lines of the following rules:

Rule 1. As the chief characteristic of shyness is a shrinking feeling, a shrinking up into yourself, you must check this feeling whenever you experience it. Instead of shrinking, or stepping back from meeting a person, GO FORWARD. Force yourself to do this; go forward with confidence and meet the person.

Rule 2. If the shrinking feeling is experienced only when you meet certain people or a certain class of people, you should use prefunctioning to help you. In the privacy of your own room, lie down with eyes closed and imagine yourself meet-

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ing these people who cause you to be shy. See yourself going up to them, or bowing to them in passing, without any sensation of the shrinking feeling. Visualise the scene as vividly as possible until the people stand out with the clearness of real life and then use auto-suggestion, such as: "Next time I meet you, Mr. X, I shall be perfectly easy and natural in your presence. I shall be quite at my ease." If you feel shy in the presence of servants or subordinates, especially when giving them orders, use prefunctioning and auto-suggestion exactly on the same lines.

Rule 3. If your shyness is caused by any facial blemish or any physical defect, inhibit such thoughts as soon as they enter your mind. People will overlook these if you try to make your personality strong, cheery, and genial. If you doubt this, look around you and observe how people who have these defects are still pronounced a social success. Watch these people, study them, and you will get many a helpful hint.

Rule 4. If your shyness is due to some secret sin (real or imaginary) or to some defect of speech, do all you can to remove such cause. Be determined not to let it prove a stumbling-block to you.

You are advised to practise in conjunction with

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the above, rules 4, 5, and 6 in "How to Cure Timidity."

§ 33. HOW TO CURE BASHFULNESS

The prominent feature of bashfulness is the downcast look. It works in a manner almost similar to reflex action. As soon as a bashful person meets the gaze of another person, or thinks that another person is looking at him, instantly his eyes take the downcast look.

Bashfulness is a state of feeling. The bashful person feels that he is bashful, and this feeling affects his whole mentality. He cannot think when under the spell of bashfulness; he gets confused, his speech is hesitating, his whole mind and body are affected.

I ask every bashful person to believe that he *can* cure his bashfulness if he will only make up his mind to try. If he will give diligent practice to the rules and exercises below I guarantee him success. He should encourage himself with the thought that the effort is well worth his while. With his bashfulness out of the way, he will be able to take his proper place in society, and he will have removed one of the greatest hindrances to his success in business or in professional life.

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Rule 1. From the present moment, never admit to yourself or to any other person that you are bashful. Inhibit such thoughts at once.

Rule 2. Do all you can to improve your self-reliance and self-confidence. Cultivate a spirit of fearlessness and use auto-suggestion to help you.

Rule 3. Resist every tendency to lower your gaze when you meet people, or to shrink from meeting them. The following exercises are intended as a preliminary training to this end, and after practising them for a week or two, you should commence looking with a fearless gaze at the people you meet in everyday life.

Exercise (a). Procure a number of photographs or reproductions of photographs in magazines and sit down at your ease and proceed to examine each photograph with great care. Centre your gaze upon the eyes of the person or persons in the photographs. Try to imagine that they are real, living people, who are looking at *you*, and that you are gazing back at them intently and without any tendency to shrink from their gaze. Use auto-suggestion while you are looking at the photograph. Repeat to yourself: "I can look at you (the person in the photograph) quite calmly. I can meet your gaze fearlessly." If, while you say these words, you feel the uneasy sensation which usually follows

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when you look at a real person, check this feeling instantly. Simulate, instead, a feeling of pleasure and joy. Practise this exercise a few minutes each day.

Exercise (b). Sit in front of a mirror and gaze steadily into your right eye, then shift your gaze to the left eye; next gaze at an imaginary point between the two eyes. While you are looking into the mirror try to imagine that you are looking at a stranger, and that you are able to look at him without blinking, and quite fearlessly. Some people find it a good plan to alter the expression of the face so as to appear fierce, proud, angry, disdainful, etc., while looking in the mirror, at the same time simulating the feeling that they are looking at a stranger (under these conditions) who is unable to affect them.

Rule 4. In practising exercise (a) you were asked to imagine that the photographs were real people. Reverse this now. When you look at real people imagine *they* are photographs. This attitude towards them, although it may strike you as strange, tends to give you the same mental quiet which you experienced when looking at the photographs.

As bashfulness is often associated with timidity and shyness, you should read these sections care-

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fully, and where the rules of cure apply to your case you should put them into practice along with the rules in this section.

§ 34. HOW TO CURE STAMMERING AND STUTTERING

Stammering and stuttering are so closely akin that so far as this book is concerned it is unnecessary to differentiate in laying down rules for their cure. By far the greater number of cases of stammering and stuttering are due to mental causes. And as these mental causes are all related to some form of fear, particularly that class of fears to which self-conscious people are specially liable, they are more amenable to successful treatment than cases due to physical causes.

Personally, I incline to the belief that stuttering is purely mental in origin, and hence is curable if the stutterer will submit to the necessary discipline. With regard to stammering, the case is different; in some cases (the majority) it is due to mental causes, and in other cases to physical causes. Where stammering is due to the latter it is difficult to hold out hopes of a cure. Where the physical cause is

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fever, ill-health, epilepsy, hysteria, there may be *some* hope of a cure, but where the physical cause is some obscure congenital defect, some malformation of the mouth, tongue, or tonsils, the most that can be hoped for is some improvement. Various methods have been tried to overcome this malformation, such as by surgical operations, altering the setting of the teeth, and experiments with the tongue in various positions in the mouth. Whenever the cause is physical, its treatment should be in the hands of a medical man who has specialised in the subject.

I shall now proceed to give rules for the cure of stammering and stuttering when due to mental causes, and earnestly hope that persons who are troubled in this way will give the rules careful and diligent practice. Just one word before the rules. If you are in doubt as to the cause of your stammering, you should visit your doctor, and let him examine your mouth, tongue, tonsils, teeth, throat. If there is a malformation of these he will be able to tell you.

Rule 1. It is essential, at the outset, to cultivate the belief that you can speak *every* word, and speak it under all kinds of conditions. Use auto-suggestion such as: "I know that I can speak every

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word under all conditions, if I set my mind to it. I am determined to do this." Repeat this with great earnestness every day, at frequent intervals.

Rule 2. Read aloud for ten minutes every day. Read slowly and deliberately, carefully pronouncing each syllable.

Rule 3. In reading aloud, take note of those letters or combinations of letters that cause you trouble. Make a list of them and repeat them over and over several times each day. In the course of time, when you come across these letters in reading or in speaking you will say them naturally without any stumbling. Your motor memory will have become automatic and you will utter these letters without conscious attention.

Rule 4. When speaking to anyone *do not think of your utterance*; keep your mind on the matter. You will speak fluently if you keep your mind on what you are saying, not on how you are saying it.

Rule 5. Cultivate a pleasant manner in speaking. If you do this people will not think so much of your slips or defects of utterance, and you will not have the same mental confusion.

Rule 6. Guard against excitement or giving way to emotion in speaking, for this tends to affect your utterance. Make it a rule to keep your speaking-

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voice within the middle register of your voice. This will give you greater control over your voice.

Rule 7. Never think of your trouble (stammering or stuttering) when speaking to anyone. Inhibit such thoughts or words instantly.

Rule 8. Never dwell on your lapses, for this will most surely work upon you emotionally. Just say to yourself pleasantly, after each lapse: "I shall do better next time," and then dismiss the thought of your lapse from your mind.

Rule 9. Get a few lessons in singing from a good teacher of the art. This will be of great advantage to you, for you will get a good training in voice production, and in the art of breathing. Correct respiration has an important bearing on your trouble.

Rule 10. Practise all kinds of vocal catches such as "The great grey brigade," "She sells sea shells," "Truly rural," "Six sieves of sifted thistles," "Peter Piper picked a peck of pickled peppers," "Seven Severn salmon," "Betty Botta bought some butter," "The slack black stacks the stalks," "Black block click clock," "Lily blue flew true." Repeat each phrase six times, as fast as possible. N. B. Do not practise any of the above until you have had a fair amount of practice at reading aloud.

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Rule 11. Do all you can to improve your general health. When your vitality is low you are more liable to lapses than when your health is good.

Rule 12. Try to get the cooperation of a friend, in sympathy with your efforts, to overcome your trouble. After a good deal of private practice, read aloud to your friend; this will tend to give you more confidence in yourself when speaking to strangers.

§ 35. HOW TO CURE BLUSHING

There are various types of blushing, such as the blush of shame or humiliation, the blush of anger, the blush of love, which do not fall within our province. The special types I propose dealing with are the self-conscious blush, and the semi-self-conscious blush. The latter type is very important, for its range is much wider. The stimulus can come in such subtle forms that sometimes the blush is there before we are aware of it. This semi-self-conscious blush is due partly to self-consciousness, and also to some hidden factor working through the feelings. Owing to its sudden and unexpected character, it cannot be cured, but it *can* be con-

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trolled, and I shall have to deal with it in separate rules.

(a) Rules for the Cure of the Self-Conscious Blush

Rule 1. The first essential is to get a good grip of the training given in § 26 to § 28. Special attention must be given to § 26, for it is of the utmost importance.

Rule 2. From the present moment resolve that you will not dwell upon the thought of blushing or the thought of the pain and annoyance it has caused you in the past. Whenever you find your mind tending to such thoughts, inhibit them instantly and turn your mind into some other channel.

Rule 3. Practise rules 3 and 4 in § 33 until you have a good grip of them.

Rule 4. If you feel a tendency to blush when approaching anyone, either out of doors or in company, try by sheer force of will to control the feeling. This can be cultivated, and success will come in varying degree with repeated effort. You will find it helpful, after making the effort of will, to turn your thoughts to what you will say to the person who is approaching you. Check any tendency to think of yourself.

Rule 5. Practise meeting people with a frank, pleasant, agreeable manner, for to do this properly

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you must of necessity turn your mind away from yourself. Your manner will not appeal to others unless you are thinking of *them*. This gives life and reality to your manner.

Rule 6. When talking to strangers or to anyone who tends to make you blush, *never* think of yourself. While you are speaking, think solely of what you are saying. Never give a thought to what the stranger may be thinking of you. While *he* is speaking, adopt a keen listening attitude. (This can be cultivated to a great extent.) While *you* are listening, if you note any tendency on your part to think of yourself, or what the speaker may be thinking of you, check this instantly. Confine your thoughts to the conversation. Note the tones of the speaker's voice; note any peculiarity of pronunciation, note the construction of his sentences. Do anything, in fact, that will take your mind off yourself. Be determined that you will *not* think of yourself.

Rule 7. Read carefully § 43, and put into practice all the rules which you feel apply to you individually.

Rule 8. As the self-conscious blush is intimately connected with many of the other secondary causes of self-consciousness, you must try to discover what part they play in making you blush. Make

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up your mind that you will root out timidity, shyness, and bashfulness from your personality, and resolve that the fear of ridicule and the fear of the ludicrous shall have no power over you.

(b) Rules for the Control of the Semi-Self-Conscious Blush

Rule 1. If you feel you are about to blush (and sometimes it is possible to have this feeling for quite an appreciable time in advance) try to check it by sheer force of will. Some people are able to do this very well indeed, only a very slight flush being traceable to a keen observer. Others have lesser degrees of success down to the man who is utterly unable to restrain the blush. We advise everyone, no matter what his degree of success or failure may be on any one occasion, to continue, as occasion occurs, to try to check the blush by sheer force of will. The effort tends to rouse one's fighting instincts. It is a check to timidity and shyness. It tends also to rouse our inventive powers—we seek to invent new ideas and situations to occupy the mind, so as to escape the mental confusion which follows on the heels of the blush.

Rule 2. If the blush springs into being before you have a chance to check it, you must aim now at controlling the mental confusion. Everyone has

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seen how this works. The brain is overwhelmed, we become dazed and lose our presence of mind, we cannot command our thoughts or give utterance to a word, and we feel intense mortification at our ridiculous position. To control the mental confusion you must simulate a pleasant manner (allowance must be made for the particular occasion) and try to divert the mind into any channel but that connected with your blushing. You must inhibit this at once by concentrating your mind on some other thought. As the blushing always occurs when you are in the presence of other people, concentrate upon what they are saying or how they are saying it. Or you can concentrate your mind on their dress—the material, quality, style, finish. Pass on from thoughts like these to any object near at hand and concentrate upon that. You will understand that all this diversion of the mind from the thought of your blushing is necessary only for a short time. If you can avoid thinking of your blushing for a minute or two, the flush will soon subside and you will at once feel easier. Be determined at the critical moment not to allow the mental confusion to run its course. Steady your mind by concentrating as above, and you will find that you will never lose grip of yourself.

Rule 3. It is a good plan, after one of these

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sudden blushing attacks, to review an hour or two afterwards the whole of the experience, *i.e.*, the surroundings and situation that led to the attack, and the character of the mental process and mental disturbance immediately after the attack. Give the matter careful thought, and try to discover where you were weak and where you were fairly strong in fighting the attack. If you go into the matter thoroughly you should be able to formulate rules for yourself to guide and help you should such an experience ever come to you again.

§ 36. HOW TO CURE THE FEAR OF RIDICULE

In considering the cure of ridicule it is necessary to observe that there are three distinct mental attitudes towards this fear: (1) that of the man who does not care a rap about ridicule, (2) that of the man who strives to avoid doing anything that will make him ridiculous, yet does not allow the thought of ridicule to worry him, (3) that of the man who constantly fears doing anything, saying anything, or having attention drawn to himself, lest he appear ridiculous. Of these attitudes (1) and (3) are wrong, and (2) is about right. (1) is wrong because it is foolish to ignore ridicule: the man who ignores

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ridicule is apt to do something ridiculous by his very attitude, and so to bring contempt upon himself. (3) is wrong because it gives an undue prominence to ridicule: a man of this type is taking the surest way to bring upon himself that which he wishes to avoid.

Out of these three attitudes, there appears to spring this general rule. Do nothing that will make you ridiculous, but if through some error or oversight you should happen to do something that will make you appear ridiculous, do not let this worry you or overwhelm you. Make up your mind that as far as possible you will not allow such a thing to occur again; and next do all you can to minimise the effects of the ridicule which you have brought upon yourself. Such a general rule will appeal to the commonsense of the ordinary man, but it will not do for the self-conscious man. He requires leading up to the general rule by a process of easy gradation, and therefore the following rules are for him, with that object in view.

Rule 1. Get rid of the idea that whatever you do or say lays you open to ridicule from someone. Inhibit such thoughts the instant they enter your mind. Whatever you have to do, concentrate upon doing it as well as possible; let this be your motto: "To do everything well," and it will keep your

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mind from foolish thoughts. Whatever you have to say, whether in conversation, or in business, or professional life, say it naturally without wondering whether it will make you ridiculous. Use prefunctioning or auto-suggestion if you fear any particular situation.

Rule 2. Keep firmly in your mind the fact that ridicule always includes an element of criticism, and that the more ridiculous a person is the more he arouses our contempt for him. If you reflect upon this, you will gather that people are not anxious to see you making yourself ridiculous. They do not want you to be ridiculous—they want to see you at your best.

Rule 3. To appear at your best before the world you must cultivate self-reliance, self-confidence, self-possession. You must be pleasant, mannerly, polite, courteous. You must always aim at doing things well and not keep wondering if people are criticising your efforts. Adopt the view that your efforts will bear criticising.

Rule 4. If good-natured ridicule is directed against you, meet it by good-nature. Remember that good-natured ridicule has no scorn or contempt behind it. It is not real ridicule; it may be prompted purely by fun or it may be intended to teach you important lessons which you will be wise to learn.

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Rule 5. If you have anything to do before the public, remember this: Your hearers have not come there with the idea of making you ridiculous; they want you to do well. They would rather that anything should happen than that you should do something that would make you ridiculous in their eyes.

Rule 6. In doing anything in public, therefore, you will do well to put all thoughts of ridicule out of your mind. Be sure you can do what you have come to do, and you may be certain you will get your reward from the public, if you strive to do your best.

Rule 7. Cultivate a sense of humour, for it will help you in many an awkward situation and save you from ridicule, or at all events from the sting of ridicule.

§ 37. HOW TO CURE FEAR OF THE LUDICROUS

The greatest failing of self-conscious people is their inability to grasp the essential difference between ridicule and the ludicrous. They are inclined to think of them as one and the same thing. If they will only try to remember that ridicule implies responsibility in the person exciting our ridicule, and that the ludicrous implies no responsibility,

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they will not need to worry over the fear of the ludicrous. Let me put this in another way. We speak of a person who excites our ridicule as a ridiculous person; we speak of a person who appears ludicrous as a ludicrous object. That is to say, his personality, his intelligence, character, etc., are never called in question; he is simply an object—a ludicrous object. The following rules will make this quite clear.

Rule 1. Try to grasp that the fear of the ludicrous is a silly fear. *You* cannot make yourself ludicrous; it must be done by someone else, or something else, such as an accident over which you have no control.

Rule 2. When you are so unfortunate as to be the principal character in a ludicrous situation, remember that no blame or responsibility attaches to you, therefore there is no need for you to worry. The spectators will not be slow; they will see the cause and will fix the blame on the right party, or right thing.

Rule 3. The character in a ludicrous situation has always a feeling of embarrassment, quite apart from any sense of responsibility for the situation. Sometimes he suffers also from physical pain, but it is always the mental disturbance which causes him the greater pain. The attitude you must adopt in a

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situation like this is not that you have made a fool of yourself but simply that for the moment you are appearing in a wrong light, and that the matter will soon be righted. Try, therefore, to treat it lightly, good humouredly, and you can rest assured you will have the sympathy and good feeling of the spectators. It is important that you should not give way to anger or vexation, for this will tend to make you ridiculous and thus alienate the sympathy and respect of those about you.

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Fear in Social, Professional and Business Life, and How to Cure it

§ 38. HOW TO CURE THE FEAR OF CROWDS

FEAR OF THE CROWD CAN be looked at from two points of view—the active and the passive. In the former real grounds for fear often exist; in the latter the grounds exist solely in the imagination.

The passive form of this fear is that which specially concerns the self-conscious person. Here are some situations in which this form is liable to appear: when entering a public meeting, church, concert-hall, large store; entering a train, motor-bus, steamer, etc. All these situations may be said to be fundamentally one. In each case we have a number of people looking at us, watching our movements, taking stock of everything about us, and at the same time smiling and laughing at our discomfort. To make the matter quite clear, let us select one of these situations and examine it thoroughly.

A young man enters a public conveyance—a train,

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motor-bus, or electric car. As he enters he meets the gaze of every occupant of the conveyance. If he is troubled with self-consciousness, instantly there comes over him the fear of the crowd. He is conscious that all these people are looking at him, and he is sure that they are examining every little thing about him with the object of making fun of him. Those who are smiling or laughing are smiling or laughing at him. As a result of such thoughts he often does foolish things, or looks foolish, and in this way excites ridicule.

Now what is the mental attitude of the crowd when they see a stranger enter a public conveyance? It is simply one of curiosity—idle curiosity. They do not care a rap who he is or what he looks like—they would give a dog or cat equal attention, perhaps more. In a few seconds they have forgotten the “extraordinary” fact that he has entered; he has now become one of the company, and if he conducts himself properly no one will give another thought to him. As soon as you grasp the full significance of the attitude of the crowd you will find it very comforting. I advise you to keep it in mind whenever you are in the presence of the crowd, and you will find that the fear of the crowd will have little power over you.

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(a) *Special Rules to Cure the Fear of the Crowd*

Rule 1. On entering a public conveyance, public meeting, etc., keep in mind this central fact: the attitude of the crowd towards you is simply one of idle curiosity.

Rule 2. As you proceed to your seat, control your facial muscles and switch your mind away from thoughts of the crowd.

Rule 3. When you are settled in your seat look unobtrusively at *one* person, avoiding his eyes. Note how he is dressed, and try to sum up what kind of person he is. After a minute or so shift your gaze and look around you. The short rest will have given you time to compose yourself and you will find you can look about without any sense of discomfort.

Rule 4. If you see people laughing and talking, do not be so silly as to imagine they are laughing at or talking about you; they are probably (very probably) never wasting a thought on you. Turn your mind away from such foolish fancies, and direct your thoughts into some more profitable channel and your foolish fears will soon cease to trouble you.

There is one point in connexion with the fear of the crowd to which it is necessary to draw attention, and that is the common act of walking.

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It is a simple act to walk across the floor of an empty room, or across the stage of an empty theatre or concert hall; it is *not* easy to walk across these spaces when a number of people are watching you. Why? Simply because then you begin to pay attention to *how* you walk, with the result that the automaticity of your steps is interfered with. To walk across a room, stage, etc., in a natural manner you must fix your mind on what you are going to do, and then your walk will appear natural.

(b) *Adolescents and the Fear of the Crowd*

All I have said above is specially important in the case of adolescents. There are one or two points, however, which will require consideration.

Adolescents are specially liable to fear of the crowd when the crowd is composed of (1) members of the opposite sex—thus boys are specially liable to this fear in the presence of girls, and *vice versa*—and, (2) when in the presence of adults, especially those of grave demeanour. Now, there is only one method of cure in such cases, and it will not be so difficult as it appears if a boy or girl will carry out the instructions we have already given. The adolescent must never shrink from encounters with these two special forms of the fear of the crowd. In the case of a boy, he must not mind the

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initial confusion of mind when in the presence of girls, or in the presence of adults; he must persevere, bearing in mind that only by resolute attack will he gain control over himself. Here, as in everything else, the first steps are the most difficult; but where the attack is resolute he will soon note a great difference in himself. After every attempt he will be stronger and better able to control the mental confusion. He will be helped and comforted in his fight if he constantly bears in mind that *success is certain* if he keeps on with his efforts and never minds a failure now and again.

A girl must submit to the same discipline as a boy, but in her case special care will have to be taken that her fight is waged with strict attention to decorum.

§ 39. HOW TO CURE THE FEAR OF AUDIENCES

Strictly speaking, it is not possible to lay down rules for the *absolute* cure of fear of audiences. The roots of this fear are strong and deep, and the most we can hope for is to control it so that we may be able to face an audience with some degree of comfort.

Every man, even the most hardened, who faces

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an audience, is conscious of a feeling of strain, uneasiness, or more or less nervous excitement. With the practised speaker or performer this sense of strain, uneasiness, or nervous excitement, rapidly disappears as he warms to his work. With many of these people it is incorrect to say that they fear the audience; the bodily or mental signs of strain or nervous excitement are more of the nature of reflex action. Just as we cannot help blinking when anyone aims a blow at our eye, even when we know there is no intention of hitting us, so when we come before an audience we cannot help feeling for the moment a certain sense of strain. If we allow this feeling to be of the nature of reflex action, and not actual fear, then we may with confidence lay down rules or give guidance to overcome the fear of an audience.

I distinguish two forms of this fear: (1) Fear prior to coming before the audience, and (2) fear when actually before the audience.

To cure fear prior to coming before an audience, we must use the agent that causes the fear—pre-functioning. Prior to coming before the audience we visualise the scene and all that we imagine will take place, with the result that when the time comes for facing the audience our nerve is gone, and either we fail to put in an appearance, or fail to do justice

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to ourselves. Now this prefunctioning which has worked the evil is capable of accomplishing an opposite result. It should be employed as follows:

Sit down or lie down with eyes closed and try to visualise the scene of your engagement. Imagine you see the audience. Imagine you see the platform or stage and yourself looking at the sea of faces in front of you, but with no distress of mind or body. Again, imagine you see yourself coming on the platform in a cool, quiet, collected manner, and going to work in a spirit of confidence. Try to visualise the scene of your successful finish, and the applause of the audience when you retire. In all your prefunctioning, aim at success throughout; never allow your mind to dwell for a moment on the possibility of failure. As soon as you complete the visualisation of your successful finish, stop the prefunctioning, and get up and engage in something that will take your mind away from your engagement. Refuse to dwell on it, and use all your powers of inhibition to this end. This checking of the train of thought is all-important for the success of your prefunctioning. One word more: If the thought of your engagement enters your mind during the day, refuse to allow it to form a train of thought; turn the mind at once into some other channel.

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Let us now consider the second form of the fear of audiences, viz., fear when actually before the audience. We saw that this also may be of two kinds: (1) the fear which comes from a sudden call to appear before an audience, and (2) the fear which attacks us when actually before an audience.

The fear due to a sudden call need not detain us long. Such an invitation should not be accepted except by those accustomed to appear in public; success on the part of a novice cannot be looked for in the great majority of cases. The fear of the sudden call is strictly not so much fear of the audience as fear due to a sense of being unprepared. Such a fear is quite natural, and a man is wise to pay heed to it, and gently and politely to refuse the call unless he can see a glimmer of success likely to attend his efforts.

In dealing with the fear that attacks us when actually before an audience, we must distinguish between the fear of a man accustomed to appear before the public and the fear of the novice.

The greatest artistes and the greatest orators are not exempt from this fear. The fear of these people has a dual aspect. It is due partly to a state of feeling of the nature of reflex action, and also to a feeling of responsibility. A great pianist, for instance, knows that he has a great reputation to sustain. His

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audience is sympathetic, and looks forward with pleasure to his performance; but allowing for all this, the great pianist is aware of another thing, a most important thing—his audience is a critical audience. If he is playing a great work, he knows there will be a certain number of people in his audience who will know every note of the work and how it should be played. It is this knowledge that constitutes his real fear, for he knows that a finished performance is expected of him. He feels, therefore, that his artistic success trembles in the balance, and he is anxious both on account of that success and on account of his art. Similarly, a great orator knows that much is expected of him. He knows that oratory is an art, and must be used with art. He knows, also, that each audience represents a different problem, a different call upon his art, hence his fear that he may fail to do justice to his task.

Every man who has done good work before the public has had to pay the price of his success in his fear of the audience, and the remarkable thing about it is that if he were to lose this thrill of fear, he would lose also the greater part of his power. For the fear of the audience is really a blessing in disguise, strange as this may seem. It is a constant spur to a man to try to do his best on every occa-

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sion. If a great artiste, orator, preacher, or anyone who wishes to do well in public will only recognise that his fear of the crowd is a stimulus, a call to battle, a spur to put forth his best efforts, he will not wish to be rid of his fear. When he feels it, he will welcome it as an aid, and not regard it in the light of a deterrent. Previous encounters will remind him that the fear thrill is only momentary, and will surely disappear as he rises to the stimulus. With every recurrence of his fear as he continues to come before the public, will come the memory of his past successes, and he will enter upon his new task with the confidence of one who goes on to victory.

We must now turn to the case of the novice with his reputation still to make. If he will ponder over what I have just said, his fear of the fear of the audience will be on a different footing. He will not desire to be rid of the fear of the audience, for he will recognise that it is necessary if he aims at success before the public. As soon as he learns to look upon it as a spur and a stimulus he will cease to look upon it as an evil and a stumbling-block. The following rules should be strictly attended to by the novice.

Rule 1. Never attempt anything in public with-

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out *thorough* preparation for the part you seek to play.

Rule 2. Never attempt anything in public which you cannot perform with the utmost facility in the privacy of your own home.

Rule 3. Never attempt to pose in public; keep your thoughts centred on what you are going to do and then your pose will be natural, and will take care of itself.

Rule 4. Remember that every audience is highly imitative and sensitive to impressions. If you appear nervous you make your audience nervous on your account. If you appear to be confident of your ability to do what you have come prepared to do, your audience will be easy in mind. If you come looking glum your audience will look glum. If you come on looking pleasant and good-humoured your audience will catch your spirit and mood.

Rule 5. Do not give your audience the feeling that you are rushing your work or you will make your audience restless. If you are a speaker, speak slowly rather than quickly, with deliberation, and distinct articulation. Your audience will then give you better attention and you will not be so liable to stage-fright.

Rule 6. Never attempt a big part in public until you have succeeded in little parts. You can grow

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in ease and confidence only by graduating from small beginnings.

§ 40. HOW TO CONTROL THE FEAR OF STAGE-FRIGHT

You will note from the heading of this section that I do not purpose giving instructions for the *cure* of stage-fright. There is a reason for this. Stage-fright is a sudden fear, and may arise from so many causes which it is impossible to foresee that it would be folly to attempt its cure. All we can do is to lay down rules for the control of stage-fright when it makes its appearance. Let us look at two cases of the fear of stage-fright so that we may deduce therefrom guiding principles for the control of this fear.

A violinist is playing a concerto before a brilliant audience, and has a first-class orchestra playing the accompaniment. In a few minutes he knows he will have to play an elaborate and difficult cadenza, when, of course, the orchestral parts will be tacit. This cadenza has taken him weeks or perhaps months of hard practice to bring to perfection. Now there is always in the background of his consciousness a knowledge of the extreme difficulty of this cadenza, and on the present occasion there

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comes to him the thought: "Shall I be able to play it now? He cannot account for the entrance of this thought, and instantly the fear of stage-fright makes its appearance. He knows that every violinist in the orchestra is on the lookout for the cadenza—perhaps many of them have struggled with it at home, and have always failed to be satisfied with their efforts, and hence are keen to see how he will tackle certain tit-bits where they have always come to grief. He knows, too, that his audience will give special attention to the cadenza, for there will not be the sound of the other instruments to distract their attention. Now that stage-fright has made its attack, one of two things will happen; either he will break down, and be unable to play the cadenza, or he will manage to struggle through it in a way not likely to enhance his reputation.

We will now look at our second case of the fear of stage-fright.

A well-known cabinet minister is in the middle of an impassioned speech, when suddenly he realises that he has lost the thread of his discourse. With the realisation of his loss he falls a victim to stage-fright. Either his speech ends in a sudden collapse, or he makes a tame finish.

A very slight examination of these two cases reveals a fundamental identity. In the first case the

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fear arises through doubt of his ability to perform a difficult task. In the second case the fear arises from a feeling of helplessness to proceed. Both the doubting and the helplessness rapidly lead to the fear of failure, and once this appears anything may happen. The fear of failure is the common feature in both these cases. If it is partially effective, we have in the case of the musician the tendency to speed up, to get through the work as quickly as possible; and in the case of the speaker we have either the same hurrying up tendency, or a slight paralysis of the motor centres of speech, bringing hesitation and confusion of thought. If the failure is fully effective, we have in both cases paralysis of movement and total break-down. The following rules for the control of stage-fright will be found effective. They follow naturally from our treatment of the subject.

Rule 1. Make it a constant practice, no matter how wide your experience before the public may be, never to come before an audience without preparing yourself by auto-suggestion. Say to yourself, with deep feeling and conviction: "I shall do well to-night; I shall have a big success; everything will go without a hitch." Make suggestions like these and go before your public filled with this conviction, and by so doing you will minimise greatly the fear of stage-fright.

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Rule 2. If before going on to the platform you are conscious that your audience is a difficult one to satisfy, do not *dwell* on this thought. Resolve to do your best, and use auto-suggestion to aid you in this.

Rule 3. When doubts as to your ability to carry out your work before an audience enter your mind, you must check them *instantly*. Unless you check such thoughts at once they will spread with extreme rapidity until you will be powerless to stop their course.

Rule 4. If your stage-fright is due to a sudden failure of memory, do not allow your audience to see that you are worried or ill at ease. Crave their indulgence in a pleasant manner. Tell them how you are situated, and in the great majority of cases you may rest assured you will have their sympathy, and you need not feel you have disgraced yourself or hurt your reputation.

Rule 5. The same tactics should be employed if your failure to proceed is due to ill-health. Tell your audience you cannot go on; tell them you do not feel well enough. No audience will refuse its sympathy in such circumstances.

In closing this section, remember the distinction between stage-fright and fear of an audience. It is common for people to say: "As soon as I set foot

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on the platform, I got an attack of stage-fright." Such an experience is not stage-fright, but rather the fear of an audience.

§ 41. HOW TO CURE THE FEAR OF FAILURE

In laying down rules for the cure of the fear of failure, we have to take into consideration its two forms: (1) the form which acts as a check against initiative and enterprise, and (2) the form which attacks the man actively engaged in various spheres of work.

The first form is more common than the second, and more difficult to cure. The reason why it is more difficult to cure is easy to grasp; it is a fixed habit of mind, and rules, in many cases, with the force of an obsession. For years these people have said: "I dare not risk a change. I'm afraid to go into a new line of business. I'm afraid to take a new part, afraid to venture into that scheme. I should be sure to fail," and so on.

Now, to alter or root up fixed habits of mind is not an easy task, but it *can* be done if a man will have the necessary pluck and perseverance. I ask people of this class to carry out the following rules. I can guarantee their effectiveness:

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Rule 1. Put into practice at once the instructions given in Preliminary Training—First Stage, especially § 26, (a), (b).

Rule 2. Cultivate ambition by reading the lives of great men, especially those in your own sphere of work or that sphere to which your inclinations turn. The handicaps under which men have worked before they achieved success should shame you into activity and enterprise.

Rule 3. Cease thinking and speaking of failure and have nothing to do with failures (men or women) until you are strong enough to do missionary work among them. Whenever failure-thoughts enter your mind inhibit them *instantly*.

Rule 4. Never shirk a task because it is out of your usual routine. Have a shot at it. If you do not succeed on every occasion, try to find out why you did not succeed and profit by the lesson and resolve to do better next time.

Rule 5. Accept responsibility whenever possible. Go out of your way to seek it. In this case, start with small responsibility and work your way up to greater responsibility.

Rule 6. Whatever your present work may be, get a thorough grip of it in all its bearings. Get to know all you can about it; read, study, enquire of others; get all the information you can about your

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work and make up your mind to be an authority on it.

Rule 7. If your mind is not in your work, *i.e.*, if you feel it is not the proper sphere for your talents, make a study of the work you would like to exchange into, and try all you can to grasp its requirements. Follow on the lines of Rule 5, and then, when opportunity comes to make an exchange, do not fear to grasp it even though it should at first mean a momentary sacrifice. If your judgment has been correct, and you have worked on the lines above, you will soon rise to higher things.

The second form of the fear of failure—that which attacks the man actually engaged in various spheres of work—is very important to the student of self-consciousness. It is a fear that operates in two ways, *viz.*, suddenly or insidiously. I illustrated the sudden operation of this fear in dealing with stage-fright. Let me now illustrate its insidious attack.

An author has worked for some time on a novel or some other form of literary work, when one day in a pause there comes to him the thought: "I wonder if this book will take." He continues to work, and another day the thought comes again, and he listens to it with more attention. This time, perhaps, it unsettles him, or causes a break in his

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work. Day after day the thought returns, until gradually it changes its character. It now begins to assume the form: "I don't think this book will take; I feel it will not be a success." As time goes on the thought becomes so insistent that it begins to affect him. He gives more and more heed to the thought, until the future of his book is dark and dismal. Eventually, in despair, he puts it to one side as an utter failure.

If this insidious form of the fear of failure has ever brought disaster to you, I ask you to review the history of the thought, and you will note how it has gradually increased in power, until it has completed its destructive work.

There are four main causes for this insidious fear. It can be caused by (1) difficulty, (2) fatigue, (3) ill-health, (4) low vitality. Let us look at these.

(1) If your work grows difficult or complicated, there is room for you to doubt your ability to cope with the difficulty or complication. When you begin to have doubts, an easy gradation leads to the thought of failure. (2) If you are fatigued, your enthusiasm for your work is apt to lessen, and anything that weakens your enthusiasm always encourages doubts or despair. (3) If your health is below par, you tend to paint things black, and this may extend to your work. (4) If your vitality is

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low, you are liable to attacks from all kinds of fear-thoughts, and you cannot think of things with the same brightness of outlook. A favourite time for low vitality to make its attack is in the middle hours of the night or the very early morning. If you think of your work then you are very liable to see it in dismal colouring.

No matter from which of these causes your fear takes its start, you will find, on analysis, that it always proceeds by way of suggestion. Suggestion is at the root of the matter, and until it is attacked vigorously no cure is possible. I shall now give rules to overcome the force of this subtle suggestion, and so cure the insidious fear of failure.

Rule 1. Whenever a failure-thought enters your mind refuse to dwell upon it; check it instantly; meet it by thoughts opposite in character.

Rule 2. When you feel you have control over the failure-thought try to find out what has caused it. If you have good grounds for believing it to be due to fatigue, ill-health, or low vitality, you should recognise that the fear of failure is due solely to one of these causes and not to any inherent weakness or defeat in your work. A full recognition of this by you will rob the failure-thought of any power over you. It is also advisable at such times to leave

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your work (if possible) until you are thoroughly rested, or in a better state of health or vitality.

Rule 3. If the failure-thought is due to a difficulty or complexity in your work, do not get discouraged. Use auto-suggestion. Say to yourself: "I will leave this over for the present and return to it later, and then the difficulty will not trouble me, for I shall overcome it." I have found this to work wonders in my own case.

Rule 4. When you find failure-thoughts continue to creep in when at your work, you will find it a good plan to use auto-suggestion before beginning work. Prepare yourself as follows: "I shall do well to-day with my work (specify what it is); everything will go smoothly. I am determined to make a success of this, and nothing shall turn me aside from it." It is always advisable to make the suggestion in your own language. The autosuggestion must be *you, you, you*; it must be a part of yourself and thoroughly true to your nature if it is to be truly effective.

Rule 5. Constantly spur yourself up with success-thoughts as you walk along the streets or in your walks in the country. Constant practice on these lines will make the success-thoughts part of your being.

Rule 6. If you can see ahead that there is a diffi-

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culty waiting for you in your work, choose the time to deal with it when you feel in good trim; never attack difficulties when you are dispirited, tired, or low in vitality.

N.B.—Note the difference between fear of failure and knowledge of failure. The latter has no relation to fear; it is simply a recognition of the fact that something done *has* proved a failure or *will* prove a failure. The reason for the failure is perhaps known and will be guarded against in another attempt, or, where the reason is unknown, persistent endeavour will be made to discover it.

§ 42. HOW TO CURE THE FEAR OF CRITICISM

Criticism may be directed against (1) our person—appearance, dress, speech, or any bodily blemish or defect, (2) our actions—walk, mannerisms, gestures, etc., (3) our public life or our private life, (4) the exercise of our abilities or talents.

What attitude should we adopt towards criticism? I feel sure the following will appear to you to be reasonable. A criticism is either just or unjust. If it be just we shall be foolish to ignore it; if it be unjust we shall be foolish to pay heed to it. The man who is untroubled by self-consciousness may

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safely adopt this attitude towards criticism. If the criticism directed against him be just, he should obey it and fall in line with it. If it be unjust, he need not worry about it.

The self-conscious man is in a very different position. His mental attitude towards criticism is such that it affects his powers of reason and judgment. He cannot look at the matter fairly and squarely; he sums up (in general) criticism as an attempt to make him appear ridiculous. As a first step towards a change of mental attitude, I invite the self-conscious man who fears criticism to look at it in the following light. Try to realize, when you think people are criticising you, that you are only a unit in a mass, one individual among a vast number of individuals. The mass cares very little about you—you are only a something on which the mass bestows a glance now and then. As a self-conscious being you are far too apt to emphasise the attention the mass pays to you. Try to grasp that the attention of the mass is only a momentary thing, and with this as basis, give careful consideration to the following rules:

Rule 1. Try to realise that the great bulk of what you term criticism is simply idle criticism. It can hurt you only if you are foolish enough to allow it

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to hurt you. You must ignore it and turn your mind to thoughts more profitable to your well-being.

Rule 2. Never allow your mind to dwell upon criticism directed against your person or your actions. Turn the table on your critics—criticise them. This will keep your mind from dwelling upon yourself and what others may be thinking of you.

Rule 3. When criticism is directed against your talents or abilities, be concerned about one thing only, *viz.*, whether the criticism is just or unjust. If it be just, seek to profit by it; if it be unjust, dismiss it from your thoughts. Note: Do not attempt to deal with a criticism when under the sway of emotion; leave it until you can deal with it in a calm, collected frame of mind.

Rule 4. Do not be afraid of the criticism of an audience; on the whole, it is kind. The audience would much rather see you do well than badly. These people have come to get value for their money, and if you can give them even a little satisfaction they will soon show you their appreciation. Go before them prepared to do your best, and even should you do badly, or fail completely, it is not a deadly matter, for your audience will soon forget all about you. If you doubt this, ask an advertiser;

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he will tell you all about the short memory of the public.

Rule 5. Do all you can to improve your powers of self-reliance and self-confidence. Strengthen your power of inhibition by constant practice. Pay special heed to the control of your emotions, and above all, neglect no opportunity of practising thought-control, and the fear of criticism will cease to trouble you.

Read in connexion with this section, "How to Cure the Fear of Ridicule."

§ 43. HOW TO CURE THE FEAR OF COMPANY (SOCIAL LIFE)

To cure the fear of company is generally looked upon by self-conscious people as almost an impossibility. The reason is that this belongs to the same class as fear of people in the mass. The self-conscious man feels in presence of this fear that he is in very truth a "fearer," a traveller away from home. It, therefore, raises all his primitive distrust of people who are strangers to him or with whom he is not well acquainted.

Taking this fear of people in the mass as the basic cause of the fear of company, we have besides

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four common causes of this fear. Thus the fear of company may be due to (a) timidity and shyness, (b) the nature of the company, *i.e.*, society to which we are strange or unaccustomed, (c) lowness of tone, physically and mentally, passing into actual nervousness, (d) uncertainty as to our welcome, both prior to meeting the company or when actually among them.

In dealing with the cure of the fear of company, we have to keep in mind its two-fold aspect: (1) Fear prior to going into company, and (2) fear when actually in company. (1) is always attended by prefunctioning, which though necessarily dim and vague, nevertheless causes a certain degree of nervous strain, and a feeling of great unrest during the whole of the period prior to the engagement; (2) is largely determined by the people we meet, and the chance of situations arising for which we were totally unprepared, thus leading to the fear of the unexpected.

The following rules will be found helpful:

Rule 1. If you find that a great deal of your fear of company is due to prefunctioning, you should use prefunctioning to cure your fear. Imagine that you see yourself meeting the company. Imagine that you see yourself calm, cool and collected, and everything passing off well. To enable you to

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visualise this, bring back to your memory company in which you have figured lately. Review the scene with your mind's eye until you see yourself acting as you could have wished you had acted. Never picture your failures; blot them out and picture instead a success.

Rule 2. Apart from prefunctioning, cultivate a strong belief in your ability to go into company with a firm faith in your power to hold your own. Never allow any doubt of this to trouble you; as soon as a doubt enters your mind, refuse to dwell upon it; switch the mind at once to other thoughts. Cultivate, also, the belief that the actual company will not be so dreadful as the company pictured by your imagination.

Rule 3. If you go into company nervous, ill at ease, timid and shy, you make the company feel similarly towards you. If you approach the company in a spirit of good humour, endeavouring to make yourself agreeable to all with whom you come in contact, and back this up with courtesy and politeness, you will find the company meet you half-way. You will find, also that the good humour which you have assumed will rapidly give way to genuine good humour, and then your success with the company is assured unless it be extra stiff and formal. You will find, also, that if you should

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happen to make a few blunders, much will be forgiven you on account of your attitude towards the company.

Rule 4. Guard against paying too much attention to your movements, such as walking across a room or passing anything at table. Attention to movements that are habitual to you robs them of their automaticity and makes them appear awkward.

Read also in connexion with this section "How to Control the Fear of the Unexpected."

§ 44. HOW TO CURE THE FEAR OF INTERVIEWS

This fear is so common, so well known, that it is unnecessary to go into details. Like so many of the fears we have dealt with, it is dual in character. Thus we have fear prior to the interview, and fear during the interview. Where the person we are going to see is unknown to us, our fear is mainly due to prefunctioning, imagining all kinds of dreadful things concerning him. Where the person is known to us our fear is purely self-conscious fear, or fear as regards the outcome of the interview.

If the fear of interviews troubles you, I cannot give you better advice than to get a good grounding in the discipline given in Preliminary Training—

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First Stage, and then you must proceed on the lines of the following rules.

Rule 1. If prefunctioning is at the root of your fear, stop imagining all kinds of dreadful possibilities at the interview. Use prefunctioning by picturing everything passing off well, and back up the prefunctioning by auto-suggestion. Say to yourself: "I shall come out of this interview all right. Everything will be satisfactory." Do not use these actual words; make suggestions to fit the case, so as to give them more force, and remember to say them with deep conviction and earnestness.

Rule 2. Go to the interview with a strong feeling of confidence in yourself. Stop at once any tendency to dwell on thoughts of nervousness or timidity. Use auto-suggestion to the effect that you have thorough command over yourself.

Rule 3. If you know the person you are going to see, do not dwell on anything connected with him likely to cause you to fear him. Inhibit such thoughts at once. Dwell on your belief in yourself; think of yourself as one going to victory, one who is sure to conquer.

Rule 4. When you are speaking at the interview, look your man squarely in the face and speak with deliberation, with the feeling behind the words that you are making an impression, making your per-

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sonality tell. Let your manner be pleasant, polite, and strictly in keeping with the occasion.

Rule 5. Make a practice of rehearsing what you will say at the interview, in the privacy of your own room, in as few words as possible. The rehearsal is very important, for it accustoms you to the sound of your own voice, thus removing one of the sources of fear-thoughts.

Rule 6. As far as possible, go to the interview thoroughly prepared. Have everything relative to it at your finger ends.

§ 45. HOW TO CURE FEAR IN BUSINESS

In laying down rules for the cure of fear in business, I shall take as my basis the beginnings of this fear. That is to say, all the rules will be made specially applicable to young people just beginning a business career. With regard to people who have been in business for some time, and are still troubled with the fear of business, it will be easy for them to adapt the rules to their own special needs.

(a) *Rules for Curing the Fear of Employers, Superiors, Etc.*

Rule 1. As the root of this fear is the idea that your employer or superior is constantly watching

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you, you must inhibit this idea. Concentrate your mind upon your work and the best way to do it. The better you are able to concentrate, the less will the watchful eye of your employer trouble you.

Rule 2. Go to business each day with the strong determination to do your work well. As far as possible, have your work for the day mapped out beforehand, so that you can start upon it right away.

Rule 3. Cultivate a strong belief in your ability to do your work well under all conditions. Remember that lack of confidence weakens your working power, and provides an avenue for fear-thoughts.

(b) *Rules for Curing the Fear of Customers*

Rule 1. Make a study of each type of customer so that you may know the right approach, and the right way to handle him. Do not make the fatal mistake of a hard and fast mode of address for each customer. If you regard each customer as a separate study, your fear of the customer will sink into the background. It will pay you to study books on salesmanship, and also business magazines.

Rule 2. Never dwell on doubts of your ability to handle a customer. Feel that there is a way to deal with him, and that it is your business to discover that way. Do not allow occasional failures with customers to depress you. Regard each failure

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as a stimulus to further effort. Study your failures, and try to discover why you failed and how you should have proceeded.

Rule 3. Never lose your temper with a customer. The desire to "have a shot at him" if carried into effect is time wasted. Look at him as simply a "subject" to be handled successfully. Look at each customer from a development point of view—this lessens the risk of losing your temper. You must aim at coming out of each difficult situation stronger than when you entered.

Rule 4. Never allow yourself to get flurried with a customer. Cultivate quick, quiet, methodical ways of working. Use auto-suggestion if you find any tendency to flurry. Say to yourself: "I am cool, calm, and collected. I have perfect control over myself. I shall deal with this customer successfully."

(c) *Rules for Curing the Fear of Responsibility*

Rule-1. Prepare for responsibility by seeing it coming. There is a way to do this. From the first day of your entry into business make it a point to learn all you can about that business. Take for your motto, "Knowledge drives out Fear." When you know how to do a thing you will not be afraid to do it; therefore, get all the knowledge you can of your business. Cherish the opportunities you get to do something new. You will not be asked to do big

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things right away, so attack the little things with confidence, and when the big things come they will not appear big, for you will have approached them by graduated steps.

Rule 2. Seek opportunities to mix with your fellow employees who are doing work different from your own. Be tactful and employ skilful questioning, so that you may grasp the nature of their work and the best methods of doing it. Guard against any appearance of being inquisitive; let all your search for information be perfectly honest and natural, and be ready to give information yourself, whenever it is right and proper to do so.

Rule 3. When you have to do any work strange to you, approach it in a spirit of confidence, for this will preserve your energies. Use auto-suggestion to the effect that you will manage the new work all right.

Rule 4. When advice is given to you by superiors, pay attention to it and seek to see what lies behind the advice. Make constant use of your thinking powers, so that you may work not blindly but with judgment.

(d) *Rules for Curing the Fear of Rush-Periods*

Rule 1. Prepare for rush-periods by trying to do your work well and quickly at ordinary times. See

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to it that everything is planned out, as far as possible, and arranged methodically.

Rule 2. In speeding up your work be careful to guard against strain and the *feeling* of strain. Let your mental attitude be one of calmness. The more calmly you are able to work, the easier will you find it to increase your speed.

Rule 3. Look forward to rush-periods with a spirit of confidence. After your first experience of a rush-period make what measure of success you have had the basis for your next rush-period. Cheer yourself up with auto-suggestion: "I did well last time and I will do well again this time." I have found this attitude towards the rush-period work like a charm.

(e) *Rules for Curing the Fear of Losing Your Employment*

Rule 1. Make yourself valuable to your firm by always doing your work well, and by using initiative. Try to see ahead so that you may plan to keep the business-ball rolling.

Rule 2. Try to save something out of your income so that if the worst should come you would not starve. But remember this: you must on no account think of or look forward to the worst coming. Always keep hold of the thought that the

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best is coming. Inhibit every thought of loss of employment, for such thoughts weaken your working power.

Rule 3. Try to have more than one string to your bow. In your leisure hours improve your mind and have some useful hobby that will bring you in spare cash. Encourage and cultivate the feeling that no matter what happens you will come out all right. Remember this does not mean that you are to indulge in day-dreaming. I want you to back up the spirit of confidence in the future by hard thinking, planning and *work*.

I hope you will understand that the objective in all the above rules is to make you lose yourself in your business. When you grasp that the acquirement of a sound knowledge of your business and the best ways of doing your work are the surest means of curing your business fears, you will do your utmost to work on the lines laid down above.

§ 46. HOW TO CONTROL THE FEAR OF THE UNEXPECTED

There are two forms of this fear: (a) The fear that comes through the knowledge that the unexpected *does* happen to us, and (b) the fear that

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arises through the actual happening or presence of the unexpected. The first form is either an ever-present fear, or a fear recurrent at special times or on special occasions. The second form is the *real* fear of the unexpected. The first of these two forms is curable in its early stages. As regards the second form, all that we can hope for is to control it. I shall examine each form, and give separate rules for each—rules for the cure of the early stages of form (a) and rules for the control of form (b).

(a) This form of the fear of the unexpected may be traced either to our having been present at some happening where the unexpected has occurred, or it may arise from reading or hearing some event where the unexpected happened. In either case the fear reveals itself as a dread of danger coming in an unexpected form. At this stage the fear attacks us only at special times or on special occasions; but if this attitude towards danger is encouraged, *i.e.*, dwelt upon, it tends to become an obsession, and either we are in constant dread of danger coming in some unexpected way, or we are constantly attempting to foreshadow or foresee how the danger will come to us. We are then in the absurd position of expecting the unexpected. The obsession stage is difficult to cure, and I shall

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not attempt it here. Cases of this nature should be entrusted to a qualified medical man with a sound knowledge of psychotherapy. It will be understood that the rules below apply simply to the early stages of form (a).

Rules for the Cure of the Fear That Comes to Us Through the Knowledge That the Unex- pected Does Happen to Us

Rule 1. Lie down on a couch or sofa, in the privacy of your own room. Concentrate for a few minutes on the thought that you are resting. Repeat to yourself: "I am resting, resting." Next, turn your mind to the event, happening, or other cause responsible for your fear of the unexpected. Review the matter minutely and reason with yourself on the folly of letting such ideas have an influence over you. Repeat this process each day at the same hour (as far as possible) for a week. When you get up from the couch, dismiss from your mind all thoughts of what you have been doing, and seek company or read an interesting book so as to divert your mind from the thought of the fear.

Rule 2. If the fear-thought still comes into your mind during the day after practising the exercise above, you must try to pass the thought on. Think of something else at once; get to work on some-

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thing that will engage your mind as fully as possible.

Rule 3. If the fear-thought continues to worry you, think of the fear from an insurance point of view. Suppose, for instance, your fear takes the form of a constant dread of fire whenever you go to a picture-hall or theatre. If you were to ask "Lloyds" to insure you against such a fate, your premium would be very light. For consider: think of the thousands upon thousands of performances that take place every night, and then think of the very few cases of fire that occur even in a whole year. The chances are several millions to one against such a fate as you imagine ever being yours.

Rule 4. Cultivate a fearless attitude towards life. Consider how short life is even at its longest. Resolve that you will fear nothing, that you will enjoy life to the full. Make constant use of auto-suggestion to strengthen your resolve.

Rule 5. Guard against fatigue, for it is a favourite condition of body and mind for fear-thoughts to operate on. Do all you can to strengthen your body. Take plenty of exercise, eat nourishing food, and get all the fresh air you can.

(b) This form of the fear of the unexpected is always dramatic in its suddenness. It comes like a flash, and therefore demands lightning methods of

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control. There are five specific ways in which it can make its attack: (1) Through mistakes or miscalculations where the consequences of our mistake may mean disaster, (2) through happenings which we cannot foresee and over which we have no control—such as shipwrecks, collisions, fires, or being attacked by a wild animal, lunatic, etc., (3) through sudden news which may cause us pain and trouble, (4) through situations where we cannot see the issues, (5) through unexpected callers whom one immediately associates with some kind of trouble.

In each case there is great mental agitation at the moment when the fear makes its attack. The bodily disturbance follows by reflex action; but no matter how severe this may be, the mind has always the greater share of the pain to bear. It will be evident to you, therefore, that it is the control of the mind that is the important factor in dealing with the real fear of the unexpected. If we can control the mind, the body will be able to take care of itself. I ask your attention, therefore, to the following rules.

Rules for Controlling the Fear That Arises from the Actual Happening or Presence of the Unexpected

Rule 1. Your attitude towards the fear of the unexpected must be one of preparedness. In other

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words, you must have at hand the cool, calm, collected frame of mind. This mental attitude must be cultivated diligently until it becomes habitual to you.

Rule 2. When the fear of the unexpected makes its attack you will find it very helpful to recognise it as such. That is to say, you must *know* that you have been attacked by the unexpected and tell yourself this. Say to yourself: "This is the fear of the unexpected; I must be cool, calm and collected, resolute and brave." If you have cultivated the attitude of mind embodied in this affirmation, it will come to your aid the instant you recognise the nature of the fear. I attach great importance to this recognition of the fear, for I have proved its value on several occasions. The recognition is a check to the mental disturbance which you must follow up by inhibiting the thought of fear. You must then give your attention to the control of your muscles, especially of the facial muscles.

Rule 3. If the fear of the unexpected comes through your having made a mistake, blunder, or miscalculation, as soon as you have carried out the instructions in the preceding rules you must at once try to repair or remedy the mistake, etc. If it be irreparable, you must plan at once to lessen the consequences of your fault, as far as possible.

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The great thing to strive for is to get your critical faculties—your powers of thinking, weighing up, judging—to work at once. The better you are able to do this the better will you be able to overcome the emotional disturbance; for you should recognise that your critical faculties and your emotional powers do not work well together; one of them *must* have the upper hand.

Rule 4. Where the emotional stress is very severe, so that the critical faculties are pushed into the background, and where there is no immediate action necessary (such as having to repair a mistake), it is best to try to turn the mind into other channels so as to give the emotions time to subside.

It is impossible to give rules to meet every case of the fear of the unexpected, but I feel sure that the diligent student of this book will make a splendid fight when his turn comes to face the fear of the unexpected.

A Final Talk on Success

First, let us consider success in relation to the handicaps I have dealt with in § 26 to § 46. Victory is certain for all students who follow on the lines laid down in these sections. If at any time students should feel inclined to despair, I ask them to look at such despair as purely temporary and sure to

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disappear if the rules and exercises are persevered with.

In regard to success in life, that too is certain, in varying degrees, if it is looked forward to, expected, and *worked* for. Let no one think success will come without effort. When George Robey—the Prime Minister of Mirth—was asked by an aspirant to music-hall fame, the lines to work on, he said: “Don’t be too anxious to blaze at first. You’ve got to grind into success. It is all collar-work, and there is no other way.” George Robey spoke from his own wide experience. I commend his book, *Looking Back on Life*, to all who desire success. It shows clearly how success, if it is to come, must be worked for.

EPILOGUE

FAILURE TRIUMPHANT

SOME NINETEEN CENTURIES ago there grew up in an insignificant town in Palestine a boy whose vocation in life seemed destined to be that of a carpenter. But at the age of twelve he began to have visions of a different career. As he toiled in his father's workshop, and in lonely meditation amid the pastures surrounding his home, the vision grew in power. He cultivated the life of prayer, and, inspired by the scriptures of his race, in which he found the itinerary of his life sketched out for him, his early vision became a settled purpose.

Up to the age of thirty he toiled at his craft and then suddenly abandoned it. The hour had come. His path, that of a teacher, was clearly defined in his mind. Gradually he gathered around him a band of followers to whom he told the good tidings that had been revealed to him. The men who constituted his followers were unlearned, for most of them were fisherfolk who had been brought up in the same hard school as himself; but in him they realised something different that seemed to make him stand out as a born teacher and leader of men. And so, although they knew all about his parentage

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and upbringing, they were not surprised when he began to talk of God as his father. Nor were they astonished when he began to heal the sick and do things impossible for other people to do.

His mission was short lived. It lasted a bare three years. For although the common people heard him gladly and crowded to listen to him as he passed through their villages up and down the land, the priestly leaders of his race began to fear him and his teaching, and plotted to be rid of him. After several attempts they succeeded in arresting him; and taking him before the governor of the province they denounced him and clamoured for his death.

In this crisis of his fate, his followers, one of whom had betrayed him, forsook him and fled. To be forsaken was not an uncommon experience with him. Several times in his life it had been his lot. The members of his own household had rejected him, and so had his fellow townsmen. The crowds, too, that at one time had followed him wherever he went, eventually took offence and left him. But he had never regarded himself as entirely forsaken. He had always been able to find comfort in communion with his father—God.

After his trial—a travesty of justice—he was scourged and condemned to be crucified. His enemies had demanded that he should die in this

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manner, which they regarded as the most degrading of deaths; and so deep-seated was their hatred, so keen their desire for revenge, that they followed him to the scene of execution (a hill outside the precincts of the city) so that they might exult and gloat over his sufferings. They would have liked to prolong his agony, but their religious scruples stood in the way. He must die and be buried that same day, so that their sabbath might be saved from desecration. They watched with glee the preparation of the crucifixion; the nailing of the victim's hands and feet to the cross. And when the latter was raised into position, they jeered and mocked him, challenging him to come down from his cross and they would believe in him. They reminded him that he had saved others; let him now save himself. It was the immemorial baiting of a failure. But he answered never a word.

On the edge of the throng, away from the mocking and exulting crowds, stood a little band of his followers, some women among them. They had trusted that it was he who should redeem their race, and that he would live and reign over it for ever. So they had gathered from his own lips. And there he was perishing before their eyes in defeat and shame. But was this really the end? Might he not yet escape his enemies and come down in triumph

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from his cross? Whatever their hopes, they were shattered when they heard him cry, "I thirst." It was only recently that they had heard him say to a crowd surrounding him: "If any man thirst let him come unto me and drink." And on another occasion, as he sat beside a well, had he not said to a woman who had come to draw water: "Whosoever drinketh of this water shall thirst again; but whoever drinketh of the water I shall give him shall never thirst." And now he said "I thirst." They could not understand it.

At the foot of the cross stood a smaller but more courageous group of followers, among them the mother of the teacher. She knew him to be innocent of the charges made against him. From his youth he had always been upright in character, a son of whom any mother might have been proud, and her hopes as to his future had been high. Before his birth she had been told in a vision that he would be great and that of his kingdom there would be no end. And now there would be no kingdom, no greatness, for he was dying. . . .

To her son, his mother's distress with its tacit implication of failure was surely the limit he could endure; but not yet had his cup of sorrow reached its full. One whom he looked upon as greater than his mother, one whom he had always turned to for

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comfort in times of trial, one whom he had always addressed as father, now forsook him in his extremity; and in an agony of despair, he cried: "My God, my God, why hast thou forsaken me?" But his father interposed no miracle. He was abandoned to his fate. And then suddenly, in the fleeting moments that remained to him, the mists cleared and his life and its purpose were revealed to him. There was no failure. He had conquered. He had done all he had set out to do. His mission was accomplished. And with a loud voice he cried so that all there assembled might hear him: "It is finished." To the priestly leaders it was a cry of defeat; to him it was one of victory. For with it came the realisation that his father had not abandoned him but was waiting to receive him. He made this revelation known to his enemies in the last words he was to utter on his cross. They were taken from the sacred writings of his race: "Father, into Thy hands I commend my spirit."

